

ANNOTATIONS UPON THE HOLY BIBLE.

WHEREIN THE
SACRED TEXT
IS INSERTED,

AND

VARIOUS READINGS

Monasterii Sancti Wingalolæi de Sanderwenak
ANEX'D,

Together with the
Congregationis Sancti Mauri Catalogo Inscriptus
Parallel Scriptures.

The more Difficult TERMS in each VERSE are Explained.

Seeming CONTRADICTIONS Reconciled.

QUESTIONS and DOUBTS Resolved.

And the WHOLE TEXT Opened.



VOL. II.

Being a Continuation of Mr. POOLE's Work by certain Judicious
and Learned Divines.

The FOURTH EDITION. The whole Corrected and Amended by Mr. Sam. Clark,
and Mr. Edward Veale. With large Contents to each Chapter.

NEHEM. VIII. Verse 8.

They read in the Book in the Law of God distinctly, and gave the Sense, and caused them to understand the reading.

ACTS. VIII. Verse 30, 31.

*Understandest thou what thou readest?
How can I, except some Man shall guide me?*

L O N D O N:

Printed for Thomas Parkhurst, Jonathan Robinson, Brabazon Aylmer, John Lawrence, John Taylor, and Thomas Cockerill in the Poultry. MDCC.

ANNOTATIONS ON DANIEL.

The ARGUMENT.

IN Daniel and his Prophecy observe these things for the better understanding of this Book, and the Mind of God in it.

1. As to Daniel the Author or Penman. 2. As to the Book it self.

1. As to the Author: (1) He was a Prophet, as appears by his Prophecy, the little Stone cut out of the Mountain without Hands, meaning Christ the Messiah and his Kingdom, what he should do, chap. 2. likewise chap. 7. to the end of the Book. The six first Chapters are Historical, the six last Prophetical. (2) As to his Lineage, he was one of the Royal Seed. (3) He was a Captive. (4) He was rarely qualified for Piety, Wisdom, Beauty. (5) As to his Education, he was trained for three Years in Learning. (6) His Advancement, for his Parts and Wisdom. (7) He was faithful and blameless in the Place of Honour to which he was preferred, (8) His Care and Kindness for his Companions, he procured their Promotion also. (9) His singular Holiness and Power with God in Prayer, Ezek. 14. 14. (10) His Faithfulness and Constancy in the Worship of God, manure the Envy and Persecution of his Enemies. (11) The strange Providence of God in his Preservation and Deliverance. (12) His signal Integrity, and flourishing State under several Kings Reigns, even in critical times, and great Changes, unto his old Age, and beyond the seventy Years of Captivity.

5 Kings
Reign.
Enlarged.

2 As to the Book it self, both the Historical and Prophetical Part of it, especially the latter, we find, (1.) Great Variety in them. (2.) Famous Predictions of the Messiah; of dreadful Wars; of fearful Desolations to Countries, and the Jewish Nation in particular, for putting Christ to Death, great Persecutions of the Church, by the Grecians and Romans especially, in which Antiochus and Anti-christ are pointed at. These things are all of such weighty Consideration, that our blessed Saviour calls for especial Understanding in the reading even of one Part of it, Matth. 24. 15. His Chronology and Calculations may be called the Key of Time, relating to the Church's Sufferings and Deliverances. Daniel was the greatest Favourite we read of, namely of the King of Heaven, chap. 9. 23. and 10. 11. and of the greatest Kings then on Earth. He was the noblest Pattern of a publick Heart, for the Church of God, for whose Affliction he was deeply afflicted in the midst of his Court-Honours and Employments.

CHAP. I.

Jehoiakim's Captivity, 1, 2. Daniel, Hananiah, Mishael and Azariah carried to Babylon, 3—7. refusing the king's portion they feed on pulse and water, 8,—14. They are faster and fairer than those that did eat of the king's portion, 15. Their wisdom ten times better than that of the magicians, 17—21.

IN the third year of the reign of Jehoiakim king of Judah, came Nebuchadnezzar king of Babylon, unto Jerusalem, and besieged it a.

a Comparing this with 2 Kings 24. 1. and with 2 Chron. 36. 6. the Meaning is, after the Lord had taken away that good King Josiah for the Sins of Judah and Manasseh, which were very great, by Pharaoh Necho King of Egypt, the people of the Land took Jehoahaz the Son of Josiah, and made him King; he reigned but three Months, wherein he did so evil in the sight of the Lord, that the said Pharaoh Necho put him in Bands at Riblah, and after carried him to Egypt, where he died, and made Eliakim his Brother King in his stead, and turned his Name to Jehoiakim. Afterwards Nebuchadnezzar having overcome the Egyptians, marched against Jerusalem, and takes it, and makes Jehoiakim his Tributary, (2 Kings 24. 1. 2 Chron. 36. 6.) But at the end of three Years he rebell'd against him: Whereupon, after some time Nebuchadnezzar invades Judea again, besieges Jerusalem, and takes it, and Jehoiakim in it, and bound him in Fetters to carry him to Babylon; of whom, and his Death and Burial, you have a sad Account, Jer. 22. 17, 18, 19.

2 And the LORD gave Jehoiakim king of Judah into his hand, with part b of the vessels of the house of God, which he carried into the land of Shinar to the house of his god c, and he brought the vessels into the treasure-house of his god.

b In this Expedition Nebuchadnezzar carried away some of the Vessels of the Temple, and some Captives, among whom was Daniel and his Friends. These Vessels he carried into the House of his God, which God was Baal or Bel, and Nebo, Isa. 46. 1. which Words they put into the Names of their Kings and Favourites, of which more afterward. c These Vessels as Spoils he put in the House of his God for his Honour, because he thought he had gotten his Victory by the help of his Idol-God, 1 Sam. 31. 9, 10. as the Philistines did, Judg. 16. 23, 24. when as the Text saith, the Lord gave all into his Hand, ver. 2. The Executioners of God's Wrath upon God's sinful People have other Thoughts than God hath about that, Isa. 10. 5, to ver. 16.

3 ¶ And the king spake unto Ashpenaz the master of the eunuchs e, that he should bring certain of the children of Israel, and of the kings seed, and of the princes f;

e These here called Eunuchs were chief among the King's Servants, and they are called Eunuchs because many of them were such; as at this Day and of old among all the Princes of the East: but they were not all such, Jer. 52. 25. The word translated Eunuch signifies also Chamberlain, such was Hetach, Esth. 4. 5. such were Bigthana and Tersh, Esth. 6. 2. and Harbonah, Esth. 7. 9. Ashpenaz in the Text, the Master of the King's Eunuchs, who had set Melzar over Daniel and his Companions, ver. 11. f Here was fulfilled what the Prophet Isaiah had foretold King Hezekiah, Isa. 39. 7. Some think Daniel and his Compani-

ons were made Eunuchs, in a strict Sense, which doth not appear to be probable; but rather to be bred up in the Court for Officers, and thereby to alienate their Minds from the Religion of their Country, and from seeking the Welfare and Return of their People: but God had otherwise appointed by this Education of them, as appears in many signal Testimonies of the Presence and Power of God with them, for the Conviction of Idolaters, that God was above all Gods.

4 Children in whom was no blemish, but well-favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science g, and such as had ability in them to stand in the kings palace h, and whom they might teach the learning and the tongue of the Chaldeans i.

g If Princes are so curious in their Choice, no marvel that God was cautious in his, Lev. 21. 17. to ver. 21. and 22. 20. to ver. 25. The Reason why they were so delicately trained up, was, that they being in the Flower of their Age should be allured with the Delights of the Court, and should thereby be brought to forget their Father's House, and their Religion; this hath been the Artifice of the Turk in taking Christians Children, and making them Janizaries, that thereby they may become Renegades, who are commonly the greatest Champions for Mahomet, and Enemies to the Christians. h This notes Men fit by their Parts to give Advice in arduous Matters, 2 Chron. 10. 6. which shews that Men only of promising Abilities, and not incompetent, should be admitted to the Presence of Kings. i For this Cause Moses was learned in all the Wisdom of the Egyptians, Acts 7. 22. yet it must be supposed that neither Moses nor Daniel learned any thing that was ungodly, but only to search Nature, and that which was only moral; wherein both the Chaldeans and Egyptians were skill'd above any other Nations of the Heathens. And although their Magi or Wisemen did at last degenerate into curious and vain Arts, yet Daniel had no farther Design to know their Wisdom than to chuse the Good of it, and to shun and reject that which was unlawful. The Chaldean Tongue differed from the Hebrew in Dialect, and in Pronunciation, which they learned in the right Tone and Accent, that they might be the more acceptable to the King and Court by their Conformity in Garb, Language and Manners; for which they had the Space of three Years allotted them,

5 And the king appointed them a daily provision of the kings meat k, and of † the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

† Heb. the wine of his drink.

k Such as he had at his own Table; Wherein his Bounty and Humanity appeared towards them the more conspicuous, they being Captives. By this Preparation they were judged fit to stand before the King, Prov. 22. 29. Men of Ingenuity, Industry, and Proficiency, are fit to stand before Kings.

6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah l:

l Doubtless most of them of the Royal Lineage of Judah to which Tribe God had a special Respect, upon the account of David, and this Tribe of Judah had the Preheminence in many things.

7 Unto whom the prince of the eunuchs gave names m: for he gave unto Daniel the name of Belteshazzar n; and to Hananiah, of Shadrach; and to Mishael, of Melchach; and to Azariah, of Abed-nego.

That is; other Names. This was done by the subtle Instigation of Satan, that they might renounce their Names received in Circumcision, and assume Names relating to the Idol-Gods: ^a For Daniel had the Name of Belteshazzar or Balthazar, from the great Babylonian Idol Bael or Bel, &c. This was by the King's Command, and herein he put forth an Act of his Sovereignty: Thus Adam, Gen. 2. 19, 20. Thus Pharaoh did, Gen. 41. 45. he gave Joseph the Name of Zaphnath-paaneah. And Pharaoh Necho changed the Name of Eliakim (Jehoiakim's Son) to Jehoiakim, 2 Kings 23. 34. And the King of Babylon turned the Name of Mattaniah to Zedekiah, 2 Kings 24. 17. The Lord changed the Name of Sarai to Sarah, of Abram to Abraham, of Jacob to Israel. Thus the Lord changed Simon's Name to Cephas or Peter, Mark 3. 16.

8 ¶ But Daniel purposed in his heart, that he would not defile himself with the portion of the kings meat, nor with the wine which he drank ^o therefore he requested of the prince of the eunuchs, that he might not defile himself.

^o There may be several weighty Reasons assigned why Daniel did this. 1. Because many of those Meats provided for the King's Table were such as were forbidden by the Jews Law, whereof Daniel made Conscience. 2. Daniel knew his Delicacies would too much gratify and pamper the Flesh, and therefore would prevent the Defilements which to often do arise from delicious Fare, Deut. 32. 14, 15. Ezek. 16. 49. Hof. 13. 6. Rom. 13. 13. 3. Daniel knew he was in danger by this Bait to be taken with the Hook which lay hid under it, and insensibly be drawn from the true Religion to a false, if he had eaten and drunk things consecrated to Idols. 4. Daniel saw his People lie under God's Displeasure, by their Captivity, and therefore could not but be sensible how unsuitable voluptuous Life would be in him to the afflicted State of God's People, Heb. 11. 24, 25, 26. Therefore Daniel was herein a rare Pattern of avoiding all the Occasions of Evil, which he did with purpose of Heart, (Acts 11. 23.) saith the Text, he purposed in his Heart to abstain.

† Heb. given. 9 Now God had † brought Daniel into favour and tender love with the prince of the eunuchs p.

^p This is a special Act of God's Favour to his afflicted People, to give them any Favour in the Eyes of them that do afflict them, Ps. 106. 46. he made them to be pitied of them that carried them captive. This is the Effect of sincere Holiness and Innocence, Prov. 16. 7. This is the Effect of Prayer, 1 King. 8. 50. This is the Effect of the special Presence of God, Gen. 39. 3, 4, 21.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces † worse liking than the children which are of your † sort q? then shall ye make me endanger my head to the king r.

† Heb. sadder. 11 Or, term, or continuance. q 1. Because he believeth their Countenances would bewray them. r 2. Because the King having appointed it, he dares not disobey, for his Life lay at stake.

11 Then said Daniel to † Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days, and let them give us † pulse to eat, and water to drink.

† Heb. of pulse. † Heb. that we may eat &c. 13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the kings meat: and as thou seest, deal with thy servants r.

^r By these Words Daniel secures Melzar against Fear and Danger only by ten Days Trial, which was a fair and reasonable Proffer; which the Servants of God must carefully do when they have good Offices done them by the Servants of Princes; as Elijah was careful of good Obadiah, 1 Kings 18. 11, 12. to secure him from Death.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer, and fatter in flesh than all the children which did eat the portion of the kings meat s.

^s There be three things here to be observed. 1. The Hand of God in persuading Melzar to incline to Daniel's Request. 2. The Goodness of God, to make good Daniel's Words. 3. That the Blessing of God upon homely Fare affords often-times more healthful Nourishment and Strength than more costly Fare to them that eat the fat and drink the sweet.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse t.

^t Which he could not but take well, for hereby he gained the costly Provision of four Men for the Space of three Years, to his own Use and Profit. Hence observe, That Courtiers are no Losers by the Favours they procure for God's Servants. 2. They are most willing to serve God's Servants when they can therein also serve themselves by it.

17 ¶ As for these four children, God gave them * knowledge and skill in all learning and wisdom u; and † Daniel had understanding in all visions and dreams x.

* Acts 7. 22. † Or, he made Daniel understand. ^u We must own this to come from God, Jam. 1. 5. These are Beams of Light shining in us from the Father of Lights, and a Man can receive nothing of this unless it be given him from above, John 3. 27. Object. But was not this Magick, and was not this Learning forbidden as Abomination to the Lord, Deut. 18. 9, 10, 11, 12, 13, 14? Resp. The Chaldeans used lawful Arts and Sciences, and unlawful: These four young Men, Daniel and his Companions, used only those that were lawful; rejecting all that Wisdom which is sensual, carnal, and diabolical, Jam. 3. 15. ^x Not in idle, vain and lying Dreams, but in such as were sent of God, and Predictions of things to come,

as Numb. 12. 6. such as the Prophets had; such was that of Nebuchadnezzar.

18 Now at the end of the days that the king had said he should bring them in y, then the prince of the eunuchs brought them in before Nebuchadnezzar.

^y At the three Years end, according to the King's Command, which Melzar punctually observed, and brought them in before the King.

19 And the king communed with them z, and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

^z i. e. To try their Proficiency. This argues the King's Ability and Judgment; how else could he discern their Fitness and their Excellency above others? He examined all Candidates, he preferred those that out-stripped others.

20 And in all matters of wisdom † and understanding † Heb. wif- that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in † Heb. wif- all his realm a.

^a This is a farther Confirmation of the King's noble Endowments of Mind, and of his great Care whom he chose to be in Offices of Trust, namely, Persons excellently qualified to serve him in the great Affairs of the Kingdom; not to serve his Lusts of them for base Jobs, for which Men of no Abilities or Honour are usually chosen.

21 And Daniel continued even unto the first year of king * Cyrus b.

^b i. e. In the Court of Babylon until Cyrus, and then he was in the Persian Court, and he lived in Honour and high Employment all that time, yea after Cyrus began to reign; for chap. 10. 1. he had Visions and Revelations in the third Year of Cyrus. He might live longer; for the word until doth not exclude things that follow after, Psal. 110. 1. and 112. 8.

CHAP. II.

Nebuchadnezzar dreameth, and forgetteth his dream; requireth it of his wisemen, with promises and threatenings, 1—9. they unable to do it are decreed to die, 10—13. Daniel desires respite, prayeth to God for wisdom, understandeth the dream, 14—19. He praiseth God, 20—23. He is brought to the king, and sheweth his dream, 24—35. and its interpretation, 36—45. for which he is promoted, 46—49.

AND in the second year of the reign of Nebuchadnezzar c, Nebuchadnezzar dreamed dreams d, wherewith his spirit was troubled e, and his sleep brake from him.

^c Heb. In the second Year of the Kingdom of Nebuchadnezzar; for this was properly in the fifth Year of that King's Reign, and of Daniel's Captivity, and the ninth Year of Jehoiachin, but in the second Year after Daniel had by his three Years Preparation been brought before the King, and approved, then the King dreamed; or rather, in the second Year after he began to reign alone, his Father being dead. ^d It was one Dream, but of many Parts, therefore called Dreams; chiefly for what follows. ^e By reason of the Strangeness of it, he was terrified, and in great Consternation, and this kept him awake.

2 Then the king commanded to call the magicians, and the astrologers f, and the forcerers g, and the Chaldeans h. for to shew the king his dreams: so they came and stood before the king i.

^f These Words signifie Astrologers, or those that cast Nativities, that pretended great Skill in natural and supernatural things; and the ^g Sorcerers or Necromancers, who used diabolical Arts. See Exod. 7. 11. and 22, 18. Deut. 18. 10. Though Pharaoh and Nebuchadnezzar made use of these as their great Counsellors, yet God baffled them by Moses and Daniel; and forbad his People the Use or Toleration of them, because they are an Abomination to him: God will have his People ask Counsel of him, and his Words, and not of the Devil's Oracles. ^h This Name the Magicians assumed, as being national; and most noble, and whatever these Wise-men or Wizards said, it was as if Jupiter himself had spoken it, as the Roman Satyrists said of them, Juven. Sat. 6. ⁱ Daniel was not called among them. Why? because the king confided more in these old Standers; but chiefly God had thus ordered by his wise Providence, that Daniel should not be in their Number, for if he had, the Interpretation would have been attributed to Astrology and Magick, and not to God, as now it was.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream k.

^k He remembered the Fact in general, but could not repeat it perfectly, much less know the Meaning of it, yet it had left such Impression on him, as put him into great perplexity. The Lord hath Ways to affright the greatest Men in the World in the midst of their Security and Jollity.

4 Then spake the Chaldeans to the king in Syriack l, * O king, live for ever m: tell thy servants the dream, † Heb. wif- and we will shew the interpretation n.

^l That is in the Chaldean Tongue: for Syria or Aram is taken in a large Sense sometimes, containing Assyria, Babylon, Mesopotamia, Phenicia, Palestine, 2 Kings 18. 26. and from hence to the 8th Chapter all is written in the Chaldean Language, and not Hebrew, because it most concerned that People, and from thence to the end in Hebrew again. ^m This was a Salutation to Princes of old, 1 Sam. 10. 24. 1 Kings 1. 25. their Meaning was, Let him live a long happy Life; for thus the word live is often taken, Psal. 34. 12. for this is agreeable to the Desires of all worldly Men in their prosperity. ⁿ It is observed of old, to this day, that there is not any sort of Men who are such Flatterers as are Impostors. So confident and arrogant are these Fortune-Tellers, that they promise to Interpret a Dream which they never knew. This was boldly said of them, seeing the Egyptian Magicians could not interpret Pharaoh's Dream, though he told it them, Gen. 41. 8.

5 The king answered and said to the Chaldeans, The thing is gone from me o : if ye will not make known unto me the dream, with the interpretation thereof p, ye shall be * † cut in pieces, and your houses * shall be made a dunghil q.

† Chald. made pieces
Exra. 6. 24.
This was of God that these Impostors should be made infamous by detecting their Ignorance and their Arrogance, and that this should be a step to Daniel's Honour for knowing the King's Dream, and interpreting of it, neither of which the Chaldeans could do. p If they do not both, saith the King. q This was a usual Punishment in those Parts of the World, thus Samuel cut Agag in pieces, 1 Sam. 15. 33. 1 Chron. 20. 3. Thus David dealt with the Ammonites. And the like was in making Houses a dunghil. The like we have, ch. 3. 29. and thus they did to the House of Baal, made it a Draught-house to this day, by Jehu's Command, 2 Kings 10. 27. The like did Darius threaten to them that would alter his Decree for building the House of God, Exra. 6. 11. This Commination argued the King's Wrath to be excessive and furious in Punishing, for not doing what was above their human Strength, and which the Chaldeans never arrogated to themselves, yet was this a just Reward to these Men that were so presumptuous.

6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts, and † rewards and great honour r : therefore shew me the dream, and the interpretation thereof.

† Or, fee, ch. 5. 17.
As I threatened you with Death for not doing, I promise you Rewards and Honour if ye perform it. This is in the Power of Princes, as they think; but all this would not do, therefore they are still where they were. They answered the King again.

7 They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it s.

But this the King could not do. They could not tell the Dream, nor the King could not, so that both require Impossibilities.

8 The King answered and said, I know of certainty that ye would † gain the time t, because ye see the thing is gone from me.

† Chald. buy.
This ye do in Policy, to escape Punishment, that being taken up with other Affairs, I may forget to make farther Enquiry after this thing, but it shall not serve your turn.

9 But if ye will not make known unto me the dream, there is but one decree for you u : for ye have prepared lying and corrupt words to speak before me, till the time be changed : therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

u That is, I will not retract my Sentence, Ye shall surely die; you are upon tricks, ye have prepared corrupt and lying Words, for he that can interpret a Dream can tell the Dream, both come from a divine Inspiration, which ye pretend to, but I see ye have it not.

10 ¶ The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter : therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

11 And it is a rare thing that the king requireth, and there is none other that can shew it before the king except the gods, whose dwelling is not with flesh x.

x The Chaldeans bring three Arguments to convince the King : 1. There is not a Man upon Earth can shew the King's Matter. 2. There is no King requires such a thing of any Magician. 3. None but the Gods can do this. The Chaldeans, with other Gentiles, did believe more Gods than one, and the supream Deity or Deities did not meddle with the Affairs of Men, but had the Cognizance by inferior or intermediate Demons. So Plato and many of them held : The Meaning then is this, Seeing there are some things that God, who knoweth all things, will not communicate the Knowledge of to Men, and hath not done it to us, it is therefore a singular and unreasonable thing the King should require it of us, and that so suddenly, and upon such Penalties.

12 For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon y.

y Tyrants are inexorable, and they rule according to their Will, and being cross'd, they are furious, and that brings forth Death; the Wrath of such is the roaring of a Lion.

† Chald. and the wise men were about to be slain.
13 And the decree went forth † that the wise men should be slain; and they sought Daniel and his fellows to be slain z.

z This was unjust, that Daniel and his Fellows should have their Share in the Punishment, and yet be excluded from the other part which was the Reward; the Reason why they were not called, was, because of their Youth, which the Chaldeans despised; wherein we have these three things observable. 1. The Magicians confessed this, that Knowledge and Revelation must come from God, and therefore what Daniel did was not by any humane Strength, but divine only. 2. That the Lord held the Governor's Hands, so that he did not slay Daniel presently with the first. 3. That Daniel by his Prudence and Piety saved all the Magicians Lives.

† Chald. returned-
¶ Or, chief, marshal.
14 ¶ Then Daniel † answered with counsel and wisdom to Arioch the † captain of the king's guard, which was gone forth to slay the wise men of Babylon.

† Chald. chief of the executioners or slau-
15 He answered and said to Arioch the king's captain, Why is the decree so hasty from the king; then Arioch made the thing known to Daniel.

So precipitate to slay the Innocent who were never called, who knew nothing of it. This appears plainly from these Words, then Arioch made the thing known to Daniel, ver. 15. which was this, that

the King had Dreamed a strange Dream that troubled him, and that he had forgotten it, that he called all his Wife-men to shew both the Dream and interpretation, but they could not. Therefore the king decreed the Death of all the Wife-men in Babylon, and Daniel with his Fellows among them, without saving the Life of one of them; and he, viz. Arioch, had received Command to execute it presently. Thus there was but a Step between him and Death.

16 Then Daniel went in, and desired of the king that he would give him time b, and that he would shew the king the interpretation.

b There are four things here very strange and wonderful. 1. That Arioch, instead of executing the King's Decree speedily, should make this stop. 2. That he should dare to see the King's Face when he was so wroth, instead of doing what his Commission tied him to. 3. That Daniel should have the Boldness to go in to the King when he was in his Fury. 4. That he should desire Time, and obtain it of the King, who had denied the same thing to the Wife-men. To which we answer, 1. The signal Hand of God was in all this. 2. In particular, Daniel was in great esteem with the King, above all the Wife-men, chap. 1. 19, 20. 3. He gave both Arioch and the King Hopes he would shew and interpret the King's Dream.

17 Then Daniel went to his house c, and made the thing known to Hananiah, Mishael, and Azariah, his companions d.

c According to the good Hand of his God upon him, who had shewn him Favour thus far, and obtain'd the King's leave, he went to his House near the Palace, that he might seek God in secret for this great thing. For, 1. Their Lives were at stake. 2. It was not a small thing he was sure that God was about, wherewith he had troubled the King's Mind in such a manner. d Therefore he reinforceth his Strength, calling his Friends to help him. As Prayer in times of Danger is the most seasonable and sovereign Help, so in a common Danger we must call in all the Help we can to it.

18 That they would desire mercies of the God of heaven concerning this secret e ; † that Daniel and his fellows should not perish with the rest of the wise men of Babylon f.

e Observe here Daniel's Humility, he sought not to ingross this Business, and the Honour of it wholly to himself, but would have his Fellows share in it with him. Again, they would desire Mercy, Heb. the Bowels of tender Mercy : the choicest Saints desired to be saved by Mercy, Psal. 51. 1. f The Lord hath a distinguishing Care and Love for his People, 2 Thess. 1. 8. 2 Pet. 2. 9. especially in common Calamities, Exod. 14. 19, &c. Apo. 18. 4.

19 ¶ Then was the secret revealed unto Daniel in a night-vision g : then Daniel blessed the God of heaven h.

g It is not improbably conjectured, that Daniel spent the Night in Watching and Prayer, for Night-Vision is distinguished from Dreams, Numb. 12. 6. Whether sleeping or waking Daniel had the same thing revealed unto him which King Nebuchadnezzar had, with this Difference, the King remembered not his Dream, nor knew what it meant; but Daniel was able to tell his Dream, and give the Meaning of it also. h He gave Thanks and Praise to the Father of Lights, from whom all Wisdom comes, who heard his Prayer, and revealed this Secret to him. Note, this was revealed to Daniel, and not to his Companions, for he was Chief; and by this is signified by what steps he rose up to the Degree of a famous Prophet. Again, he calls the true God the God of Heaven, because he made Heaven, his Throne is there, and the Magicians and Heathen Gods come not there, but were cast out thence, being Devils of Hell, but the God of Israel is the God of Heaven.

20 Daniel answered and said, * Blessed be the name of God for ever and ever : for wisdom and might are his i.

i He blesteth God for two things. 1. Wisdom, he means chiefly the Wisdom God gave him in revealing this great Secret to him, which the Wife-men could not attain to, because they knew not the true God, nor did seek to him for it : this is clear in ver. 21, 22, 23. 2. Might is his, that is, he is Almighty, above all mighty Potentates of the World, above Nebuchadnezzar and all the Kings of the Earth, for he sets them up and plucks them down at pleasure, ver. 21. as the Interpretation of the Dream and Vision shews.

21 And he changeth the times and the seasons k : * he removeth kings, and setteth up kings : he giveth wisdom unto the wise, and knowledge to them that know understanding.

k God made Time; God made the Sun, Moon and Stars, the Measure of Time; he made the Day and the Night, and the Seasons of the Year, yea the Revolutions and Change of Times; he can make bad Times better, and turn Night into Day. He can make the Sun go backward or stand still, as in Abaz and Jeshuah's time. It is the great part of God's Power and Prerogative to change times. Daniel here attributes that to God which Heathens attributed to Nature which they deified, or to Chance; seeing that God only that made all by his Power doth rule, and sometimes over-rule all by his Providence.

22 * He revealeth the deep and secret things l : he knoweth what is in the darkness m, and the light dwelleth with him.

l Both of Nature, wherein are infinite Depths and Secrets; and of Mens Hearts and Counsels which are very close, deep and secret, saying in themselves, Who can see us? and the deep and secret things of Grace, and the Mysteries of Christ's Kingdom: All this is comfortable to the Saints, and glorious God. m He sees and foresees the most hidden things; Daniel points at the King's Dream in the Night, which he only gave the King, and then took it from him, and then gave it Daniel for him again.

23 I thank thee, and praise thee, O thou God of my fathers n, who hast given me wisdom and might, and hast made known unto me now what we desired of

of thee : for thou hast now made known unto us the kings matter a.

ⁿ Here he gives his God another distinguishing Title from all the Gods of the Heathen, he calls him the God of his Fathers, meaning by the Covenant made with Abraham &c. to whom and their Seed God revealed his Saving-knowledge, which he did not to the Heathen : God is the God of all by the Kingdom of his Power ; but the God of his Church, only according to the Kingdom of his Grace. ^o In which words he intimates a twofold Privilege ; the one, that as the Son of such Fathers, he obtained the Grace and Favour of God in giving him Safety and Wisdom ; the other, that he found him a God hearing Prayer, and that in a thing of a high Nature, he made known to him the King's Matter.

24 ¶ Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon : he went and said thus unto him, Destroy not the wise men of Babylon : bring me before the king, and I will shew unto the king the interpretation.

^p Being now prepared he goes to Arioch to go in with him to the King. ^q He bad him stay his Hand, and not destroy the wise Men of Babylon. Arioch might plead the King's Command ; Daniel tells him that was because they could not tell the Kings Dream : Come, saith he, I will shew that, by that I take away the Ground of thy Commission to destroy. ^{Quest.} Did Daniel do well in desiring to have them spared, who deserved to die for their unlawful Arts, Diviners, Necromancers ? &c. ^{Ans.} Two things are usually answered to this : 1. They were not all such ; some were innocent, studied Arts and Sciences lawful and laudable. 2. Those that were otherwise, he pleaded not for them as such, but for Justice, that they ought not to die unjustly : and that was their Case and Cause.

25 Then Arioch brought in Daniel before the king in [†] Chald. halte, and said thus unto him, [†] I have found a man [†] of the [†] captives of Judah, that will make known unto the king the interpretation.

^r How comes Arioch to boast of what he had found ; as if he got him by great Search, or by great Chance, and as if Daniel had been some obscure unknown Person, when Daniel had asked time of the King just before ? It is the manner of Courtiers to be very officious, and to commend their own little Deeds, that thereby they may signify something with their Prince, and make themselves necessary to him ; but possibly Arioch might not know that Daniel had been with the King, and therefore comes with this (^{Evenza}) I have found your Man, here he is, behold him, he will give the King full Satisfaction in all concerning the Dream.

26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof ?

^s By this name of Belteshazzar he had given Daniel, he took Courage as if he might expect some great thing from him ; for the word signifies the Keeper of Secret Treasure, i. e. to lay up and bring forth. ^t As if he had said, I question if thou canst, seeing all my wise Men cannot do it ; canst thou presume to do more than all they ?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded, cannot the wise men, the astrologers, the magicians, the sooth-sayers shew unto the king ^u ;

^u He reckons up here all sorts of Divination, to shew that Divine Things, and the Secrets of God, cannot be comprehended by Man without special Revelation ; and that those who presume to do it, arrogate too much to themselves, and that it is too tyrannical to require it of any, and that upon pain of Death ; for saith Daniel they cannot do it.

28 But there is a God in heaven that revealeth secrets ^x, and [†] maketh known to the king Nebuchadnezzar, what shall be in the latter days ^y. Thy dream, and the visions of thy head upon thy bed, are these ;

^x Hereby the Prophet gives God entirely all the Glory, proving all the Powers on Earth to come short in it ; it being one of God's peculiar Prerogatives to reveal Secrets : Yea, in great humility he denies himself to have any share in it, as also ^{ver.} 29. ^y Observe here the Prophet's Wisdom in this Discovery ; he doth not fall abruptly upon the Dream, but first prepares this lofty King for it in general, and by degrees he labours to win him to the Knowledge of the true God ; 1. By this his Power : And 2. By his gracious Favour to the King, in revealing to him the greatest Secret in the World about the Change of Kingdoms and Governments, and touching the Power of Christ's Kingdom over all in the latter days. See ^{ver.} 44.

29 As for thee, O king, thy thoughts [†] came into thy mind, upon thy bed, what should come to pass hereafter : and he that revealeth secrets maketh known unto thee what shall come to pass.

30 * But as for me, this secret is not revealed to me, for any wisdom that I have more than any living, but [†] for their sakes that shall make known the interpretation to the king ^z, and that thou mightest know the thoughts of thy heart.

^z Some will have this relate to the Jews and the Church of God, by whose Prayer this was obtained ; but the more plain Sense is this, but that the Interpretation may be manifest to the King, and that thou may'st know the Thoughts of thy Heart, that thou may'st be better instructed and satisfied in thy Mind in this great Secret, when thou see'st the Mind of God in it, and what it points at, and what thy Duty is, and how to steer thy Counsel and Actions in this vast Monarchy, and towards the afflicted Church of God in it.

Vol II.

31 ¶ Thou, O king, [†] sawest, and behold, a great [†] Chald. image ^a ; this great image whose brightness was excellent, stood before thee ^b, and the form thereof was terrible ^c.

^a Not a painted superficial Image, but a Massy One, a Statue in Man's Shape, great, splendid, majestic ; (thus they were wont to represent of old great Emperors and Empires, and worshipped them as Gods) called here an Image, and in a Dream ; all which is in shew and shadow, rather than in substance, and therefore vanishing : And that upright, of a prodigious height, noting the Grandeur of those Monarchies. ^b Some say the Image was so plac'd, that the Face look'd towards the King, and thus it might trouble and terrify him. ^c Government is to be feared ; Fear to whom Fear, and Honour to whom Honour ; also some had rather be feared than loved.

32 This images head was of fine gold, his breast and his arms of silver, his belly and his ^{||} thighs of ^{||} Or, brass,

33 His legs of iron, his feet part of iron and part of clay ^d.

^d By this we see the World is much worse and far declined, every Age degenerating from what it was of old, as the Poets (which borrowed their Fancy from this Image) have described the Ages of the World from Metals ; the first was golden, and so coming on courser, it ended at last, as this Image in the Text, in Dirt.

34 Thou sawest till that a stone was cut out ^{||} without hands, which smote the image upon his ^{||} feet that were of iron and clay, and brake them to pieces ^e.

^e i. e. All of it to pieces, all vanished ; and the Stone became a great Mount and filled the whole Earth : this is the Dream, and the Interpretation of all follows.

35 Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became ^{*} like the chaff of the summers threshing-floors, ^{*} Hof. 13. and the winds carried them away, that no place was found for them : and the stone that smote the image became a great mountain, and filled the whole earth.

36 ¶ This is the dream ; and we will tell the interpretation thereof before the king ^f.

^f By this word we, appears Daniel's Piety and Modesty ; for he declares by it, that he and his Companions had begged this Skill from God ; and therefore he did not, nor could arrogate it, to himself excluding them, without Injury, and Dishonour to God that heard Prayer. Now begins the Interpretation.

37 Thou ^{*}, O king, art a king of kings ^g : for the ^{*} Ezra 7. God of heaven hath given thee a [†] kingdom ^b, power, ^{||} 12. and strength, and glory ⁱ. ^{Jer.} 27. 6.

^g He means Nebuchadnezzar in Person, together with his Successors, Evil-merodach and Belshazzar. The Prophet would not mind the King of any thing past, nor of any other Governments but those with whom his Church were then, and to be concerned for the future, till the coming of the [†] Messiah ; by whose coming they should support and comfort themselves against all their Sufferings by Oppressors ; and also God would have the Prophet mind Nebuchadnezzar of the Stone cut out of the Mountain without Hands, growing and breaking in pieces all earthly Power. ^b It came not to thee by thy Ancestors or by Fortune, or by thy Valour ; but the great God of Heaven hath the bestowing of those, and giveth them to whomsoever he will. ⁱ Authority, victorious Armies, with great Prosperity.

38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all ^k : thou art this head of gold ^l.

^k i. e. God hath given thee absolute Dominion of all Creatures, Men and Beasts, within the Bounds of thy vast Kingdom, to hunt, catch, or kill, for thy Use and Pleasure : God as Lord Paramount, allows thee his Vassal and Tenant at will all this. This was not universal over all the World, but only within his large Territories, which yet were bounded. ^l 1. Why Head ? Because he was first in order, as the Head is before the other Parts ; and the Vision began in him, and descended downwards to the other three Monarchies. 2. Why Head of Gold ? Because of the vast Riches wherein it abounded, and which the Chaldeans most coveted, and scraped from the Spoils and Tributes of all Countries, ^{Isa.} 10. 13, 14. ^{Jer.} 51. 41, 44. Also this is called the Golden Head, because it stood longest, 500 Years, and was fortunate and flourishing to the last.

39 And after thee shall arise another kingdom inferior to thee ^m, and another third kingdom of brass ⁿ, which shall bear rule over all the earth ^o.

^m This was that of the Medes and Persians, inferior in Time and Succession ; in Duration it lasted not half so long as the Assyrian in Prosperity and Tranquillity, for the Persian was fuller of Trouble ; yet was this wonderful rich and large for a time, ^{Esther} 1. 1. this was the Breast and Arms of Silver. ⁿ This was the Grecian Monarchy, under Alexander the Great ; who conquered the former, called a He-goat, ^{chap.} 8. 5. because given so much to Luxury : Brass, because courser than the other, and their Armour was chiefly Brass, ^{Galat.} 3. 27. ^o Therefore this is also called an universal Monarchy ; for Alexander marched into the Indies, and conquered much of that, by which he was said to conquer the World, and wept that he had not another World to conquer ; yet this lasted not long, for he was soon overcome, and kill'd by his Worldly Lusts.

40 And the fourth kingdom shall be strong as iron : forasmuch as iron breaketh in pieces, and subdueth all things

[E e]

things *p*: and as iron that breaketh all these, shall it break in pieces, and bruise *q*.

p This is the Kingdom of the Romans; and was to last not only to Christ's first coming, but under *Antichrist* to his second coming, but still going down as to Pagan Worship, and at last to Antichristian and Papal Power: For *ver. 28*. Daniel tells the King, that God made known to him what should be in the latter days; therefore he intended a general History to the end of the World, *ver. 44*. and *chap. 7*. latter end, and *chap. 11*. and *12*. *q* This did break in pieces all other Kingdoms, being too strong for them, and was never in subjection to any, but brought all in subjection to it, till the Stone fell upon it, of which afterward.

41 And whereas thou sawest the feet and toes, part of potters clay, and part of iron: the kingdom shall be divided *r*, but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

r Partly strong and partly weak: The Roman Kingdom was divided, partly because Tyranny followed Aristocracy, and the Government was made up of both; partly by reason of their Civil Wars; when two Competitors strove each for Dominion, the common People against the Senate, *Sylla* against *Marius*, *Cesar* against *Pompey*; also, partly when conquered Provinces and Kingdoms cast off the Roman Yoke, and set up Kings of their own, and so the Empire was divided into ten Kingdoms or Toes. The Vision attributes two Legs to the Image, and to the fourth Monarchy, because the Romans had sometimes *Duums-virs*, two Consuls, two Emperors, one in the East, and the other in the West.

42 And as the toes of the feet were part of iron, and part of clay; so the kingdom shall be partly strong, and partly broken *s*.

s This was plain in the Civil Wars of the Romans, the falling off of some Countries, especially in and towards the end of it.

43 And whereas thou sawest iron mixt with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave *t* one to another, even as iron is not mixed with clay.

t *i. e.* By Marriage; but they shall never sodder well together, because Ambition is of stronger Force than Affinity and Consanguinity in Rulers.

44 And in *†* the days of these kings shall the God of heaven set up a kingdom, * which shall never be destroyed *u*: and the *†* kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever.

u *i. e.* While the Iron Kingdom stood, for Christ was born in the Reign of *Augustus Caesar*, *Luke 2. 1*. Shall the God of Heaven set up a Kingdom. Now see the Difference of Christ's Kingdom from all other Kingdoms in the World: 1. In the Rise of it, it was not by earthly Succession, or Arms, or Policy. 2. It is spiritual and heavenly in the Laws and Administration of it. 3. Jesus Christ was not a meer Man, but God-Man: He that is the King, is the Son of God. 4. It is stronger than all other, because it breaks them in pieces. 5. It is not bounded by any Limits as worldly Empires are, but truly universal. 6. It shall be for ever, and never destroyed and given to others, as the rest were.

45 Forasmuch as thou sawest that * the stone was cut out of the mountain *||* without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold *x*; the great God hath made known to the king what shall come to pass *†* hereafter *y*: and the dream is certain *z*, and the interpretation thereof sure *a*.

x 1. This notes the small beginning of Christ's Kingdom visibly. 2. The different Rise of Christ from all other: His Conception by the Holy Ghost, like as *Melchisedech*, without Father and Mother, respectively as to his two Natures; *Isa. 9. 6*. who shall declare his Generation? his Name shall be called Wonderful. 3. This Stone as a heavy Rock, tumbling down from the Mountain, brake the Image in pieces, which could not be said any other did so. 4. Christ is a Stone that grinds to Powder those it falls on: He is the precious Foundation and chief Corner-stone of his Church for ever. 5. He is a Growing-stone even to a Mountain, and therefore will fill the Earth, *1 Cor. 15. 24*. *y* *i. e.* The great God hath shewn all this, who is above all the Kings of the Earth, and only knows, and decrees, and effects future things; who only doth great and wondrous things. *z* *i. e.* This Dream is no ordinary Dream, but an Oracle of God; it is sent from Heaven, and gives a perfect Scheme and Prophetical History of things to come, about the special Providence of God, in changing Governors and Governments, with particular regard to his Church under them, and above all, about the Kingdom of Christ, and the Growth of it; maugre all the Enterprizes of Pagan and Antichristian Rome. *a* It is not a conjectural Guess of the Magicians, and wise Men of *Babylon*, who use to prepare lying words, because they have no Knowledge of the true God, and therefore are wholly unacquainted with his Secrets, which he revealeth to his Prophets by the Spirit of Prophecy, which he hath now signally imparted to me, which I have faithfully made known unto thee O King.

46 ¶ Then the king Nebuchadnezzar, fell upon his face, and * worshipped Daniel, and commanded that they should offer an oblation, and sweet odours unto him.

b This was strange, that so great a Monarch should thus worship his Vassal: thus was it sometimes done to Men, as to *Elias* the Prophet, *2 Kings 1. 13*. this was done in Confection and Admiration, because

he saw so much of God in the Prophet, and in the Revelation of the Dream; but why did Daniel suffer it to be done to him? 1. Though he could not hinder the King in his Prostration, and in his Word of Command, yet doubtless he shewed his Averseness with much Zeal and Abhorrence, as the Apostles did in the like Case, *Acts 14. 13, 14, 15*. because it was high Sacrilege and Idolatry. 2. It is not said they offered Sacrifice to Daniel, but only the King commanded it; which doubtless Daniel refused, because he was so careful in not defiling himself with the King's Dainties, *chap. 1. 8*. Also, in that he would not omit the Worship of God, though with the hazard of his Life, *chap. 6. 10*. therefore the King being instructed of Daniel, gives God all the Glory in the next words.

47 The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods *c*, and a Lord of kings *d*, and a revealer of secrets *e*, seeing thou couldest reveal this secret *f*.

c A God of Gods, the greatest and suprem God of all the World; above *Baal*, or *Bel*, and above all other Gods. *d* The word is *maron* or *maran*, which in the Syriac signifies Lord, or high Lord, seeing he is the highest King of all the Earth: He makes, over-rules, and pulls down whom he will, *1 Tim. 6. 15*. *Rev. 17. 14*. and *19. 16*. by this he gathers, that God is a Revealer of Secrets, *Isa. 48. 3, 5, 6, 7, 8*. *e* Is suprem God, because he knows and fore-knows, and declares all things future. *f* Therefore Daniel had it from God, who revealed it to him; which here the King confesseth.

48 Then the king made Daniel a great man *g*, and gave him many great gifts *h*, and made him ruler over the whole province of Babylon *i*, and chief of the governors over all the wise men of Babylon *k*.

g Chald. Rabbi magnified him. *h* An Estate suitable to his Honour. *i* *Gual col Medina* over the chief Province of Babylon, which was head because of the Metropolis: The word *Medina* is also Arabick, and therefore used in Spain at this day. *k* *Chap. 4. 9*. Daniel was chief of them in Wisdom, for he could unfold what none of the wise Men could. Again, he was chief in Place and Power; he had the Rule and Inspection of them which were Students and Professors of Wisdom and Learning, into their Studies and Manners, like a perpetual Lord-Chancellor; not that this holy Prophet gave any Encouragement to them in their unlawful Arts and Divinations, but rather discouraged and corrected them, teaching them the Knowledge of the true God: Thus doth the true Religion top all the World, and make the Grandeur thereof stoop to it, for it is the Wisdom of God, and the Power of God.

49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego over the affairs of the province of Babylon: but Daniel sat in the gate of the king *l*.

l He substituted them as Lieutenants for the King's Service, under Daniel; which as the Curious observe, was chiefly about Agriculture, and gathering Revenues and Provisions for the Court: but Daniel he was as Privy-Counsellor and Lord-Chamberlain, about arduous Affairs of the King and Kingdom; sitting sometimes in Judgment, and also admitting and conducting Persons and Causes to the King as there was need, to whom there was difficult access, according to the Magnificence and Majesty of the Kings of the East. Thus Daniel sat in the King's Gate, to be near and ready for the King's chiefest Business. And it notes Honour, also high Favour: but especially we must look upon Daniel's Promotion to be for the Service and Protection of his Brethren in their present State of Captivity, as *Mordecai* was: which shews that God doth remember his People in their low Estate, and doth not leave himself without witness to them, in raising up nursing Fathers for them.

C H A P. III.

Nebuchadnezzar setteth up a golden image; commandeth all to worship it 1—7. *Shadrach, Meshach, and Abed-nego*, refuse to do it; are accused, 8—12. fear not the king's threatenings, 13—18. are cast into the fiery furnace, and safely delivered by the power of God, 19—27. The king seeing the miracle, calleth them forth; blest God for his faithfulness and power, 28. and maketh a decree to serve the God of *Shadrach, Meshach, and Abed-nego* only, 29. 30.

1 *N*ebuchadnezzar the king made an image *m* of gold, whose height was threescore cubits, and the breadth thereof six cubits *n*: he set it up in the plain of Dura, in the province of Babylon.

m This daring Sin of *Nebuchadnezzar* was aggravated many ways, by the Greatness of the Kingdom and Majesty God had given him, by the late Discovery made to him when Daniel interpreted his Dream, by his Conviction and Confession upon it of that great God, and his Sovereign Power. This is the height of Ingratitude, arguing his Carriage before to be only a Fit of Astonishment, without the least Change upon his Heart. *n* The vast Proportion of the Statue or Idol, was to shew his Greatness by the Height and Bulk of it, and his Pride and Magnificence in the Richness of it, seeing it was of Gold, and to be a Monument to Posterity of his famous Exploits. Some give this Reason, that he might seem hereby to avert the Fate of his Empire, foretold by Daniel, and declare himself sole Monarch of the World, or Head of Gold, because he made it of Gold; whether massy, or plated, or gilded, matters not. Likewise that he might seem no ways to be inclined to the Jews, or their Religion, whereof the Chaldeans might be jealous, seeing he had owned their God to be greatest, and had preferred Daniel and his Friends to great Honours. *Nebuchadnezzar* assured his wife Men and Nobles, that he would still maintain the old Established Religion, without Innovation or Mixture: So *Mald. Menochius, Geierus*. That they had a Spight against the Jews is clear, *ver. 8, 12*.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and

and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

^o This great Statue, whether Nebuchadnezzar's own, or of Bel, or any other of his Gods, (see ver. 14.) must be solemnly dedicated, and therefore all the Peers of the Realm are called to it. But whether these Ranks of Men and Officers are truly rendred from the Chaldee words, is hard to determine, and not worth disputing; Etymologists differ in it: this only is material, that the Heads of all that vast Empire were summoned, of several Nations and Languages, to testify their Conformity to the Emperor's Will, and thereby give assurance of obliging the People under them to the same Obedience, i. e. to the same idolatrous Worship. ^p It was the manner of the Heathen to consecrate their Idol before they worshipped it; and herein, as in many other, Satan imitated the Jews and their Temple-dedication, John 10. 22. They held a Feast: The Popish Church do the like, when they dedicate material Temples to particular Saints, with Solemnity and Jollity: from whence come the Feasts of Wakes and Revels to this day.

³ Then the princes, the governours, and captains, the judges, the treasurers, the counsellours, the sheriffs, and all the rulers of the provinces were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up ^q.

^q i. e. In the Plains of Dura, where great Multitudes might easily be gathered, and behold it lifted up on high, conspicuous to all: They beheld it with Admiration, ready to adore it, in obedience to the King's Will and Pleasure; for whatsoever pleased him, pleased them, walking willingly after the Commandment, as Jeroboam by his Calves made Israel to sin: Heathenish and profane Men are unstable as Water, and blown any way by every wind of Doctrine, suitable to their Princes, and to their own Lufts. If the King had commanded Idols to be broken and burnt, and the Worship of the true God to be set up, this People would not have been so forward in their Conformity, because Men are generally more inclined to false Worship than true.

† Chald.
with might
† Chald.
they com-
mand.

⁴ Then an herald ^r cried [†] aloud, To you [†] it is commanded, O people, nations and languages,

^r It is likely there were many Heralds at the Head of that great Concourse, else they could not all hear. ^s Proclamation was made therefore in several Languages, to some of several Nations assembled there, and to the Representatives of all.

¶ Or, sing-
ing.
† Heb.
Symphony.

⁵ That at what time ye hear the sound of the cornet, flute, harp, sack-but, psaltery, [†] dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up ^u.

^t i. e. Wind and stringed Instruments of various Sorts and Fashions; for we have here Syrian and Greek Ones, as appears by the words though in Chaldee Letters; for this mighty Monarch was Lord over them all. ^u Mark, all that is required of them is only a Gesture of Worship, without Oral Profession: The Pomp and Equipage, the solemn Sound of the Musick, and the strict Command, were enough to induce them to stoop and fall down to it: This is one of Satan's great Engines, to draw the World from God's pure Worship, and the Simplicity that is in Christ dazzling Mens Eyes, and bewitching them with a gawdy whorish Dress of idolatrous Service, as ye see in this Example, and Rev. 17. 4, 5. all which ariseth meely from hence, because Men do not, or will not see, that God's Worship is wholly Spiritual, and most beautiful and glorious as such, 2 Cor. 3. 6. to the end. By this it excels all Pagan, Jewish and Antichristian Worship; all which is humane, bodily, uncommanded of God, therefore displeasing and provoking, unprofitable, ensnaring and destructive: Now idolatrous Gestures are sinful, because forbidden of God, Exod. 20. 5. because this satisfies and hardens Idolaters in their way; also because by this Snare and critical Mark their Profelytes are known and distinguished; as here, they stood up, when others fell down; Thus Antichrist and New Babylon hath her Mark in the Forehead, and Hands of her Followers, Rev. 13. 15, 16, 17. Primitive Christians would not offer a Grain of Frankincense to a Pagan Idol, for fear or favour; nor true Protestants kneel to the Host, which the Popish Priest holds up to ensnare them.

⁶ And whoso falleth not down and worshippeth, shall the same hour be cast into the midst of a burning fiery furnace ^x.

^x This was a Punishment usual among the Chaldeans, to scorch, roast and burn Offenders with Fire, Jer. 29. 22. see 2 Maccab. 7. 3. And this the King of Moab imitated, 2 Kings 3. 27. Amos 2. 1. This shews the hellish Malice and Cruelty of wicked Men, especially against those that cross their Pride and Superstition, which was visible in the Tortures Christians were put to in the ten Persecutions, and in the Fires which Antichrist hath kindled in all his Reign, against the Witnesses of Jesus; witness the Book of Acts and Monuments; Whom they cannot allure with their Gaudery, they fright with their Fires and Massacres; as ye see the Effects of both in the Verse following.

⁷ Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sack-but, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image ^y that Nebuchadnezzar the king had set up.

^r The same Methods hath New Babylon followed, in the long Slavery of their false Catholic Church; for the whole World wended after the Beast, and none could make War with him, Rev. 13. 3, 4, 7, 8.

⁸ ¶ Wherefore at that time certain Chaldeans came near, and accused the Jews.

⁹ They spake and said to the king Nebuchadnezzar, O king, live for ever.

¹⁰ Thou, O king, hast made a decree, that every

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man that shall hear the sound of the cornet, flute, harp, sack-but, psaltery and dulcimer, and all kinds of musick, shall fall down and worship the golden image:

¹¹ And whoso falleth not down and worshippeth; that he should be cast into the midst of a burning fiery furnace.

¹² There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach and Abed-nego: these men, O king, [†] have not regarded thee, they serve not thy gods, [†] Chald. have set no regard upon thee. nor worship the golden image which thou hast set up ^z.

^z Now the Devil's Cloven-foot appears; now ye have the bottom of the Plot: one of these two is clear, these Chaldeans finding the Jews made Courtiers, and preferred to Places of Trust and Honour, they either put the King upon this Work, or else made use of it both to satisfy their Ambition, and wreak their Malice against those three Worthies; as they dealt with Daniel, chap. 6. 4, 5. they accused the Jews, which word signifies to *illuminate*, and also to *eat up and devour*, which is the design of Envy and Malice; see how they go to work: 1. They strike while the Iron is hot, they take the King in his Huff. 2. They read a Law Established. 3. Then they say the Jews do not observe the King's Laws, a People already obnoxious. 4. Yea, several of them despise the King's Laws and Authority. 5. They abuse the King's great Favour and Indulgence to them. 6. They should give good Example, being in Places of Trust and Dignity. 7. Yet behold, they declare their Contumacy and Rebellion in not conforming to the King's Laws: This set the King all in a flame of Rage and Fury, and commanded to bring these three Men before him.

¹³ ¶ Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach and Abed-nego ^a: then they brought these men before the king.

^a Why not Daniel too, because he was chief of all in Honour? *Ans.* Because the King had a greater Favour for him; and he was popular, and beloved for his great Wisdom and unblameable Carriage: they would not meddle with him now, lest by his Knowledge, and Interest in the King, he might chance to spoil their Plot.

¹⁴ Nebuchadnezzar spake and said unto them, Is it ^{||} true, O Shadrach, Meshach, and Abed-nego? do not ye ^{||} Or, of serve my gods, nor worship the golden image which I have ^{||} purpose, as Exod. 21. set up ^b?

^b Now when these Men were brought before the King, though in Rage, yet he doth not presently throw them into the Fire, but makes inquiry by Interrogatories, that he might see first if they were guilty, by hearing them speak for themselves, and telling them he expected Obedience and Conformity to his Laws from them; and it was in vain to look for any Indulgence from him, he would bate them nothing, they should be burned: What, do ye make a Jest of my Gods, and my Religion, and my Commands? so the word *tsada* in the Syriac doth sometimes signify to *jest* or *deride*; as if he had said, Is it true indeed, that ye refuse to worship my Gods? What, do ye do it in earnest, or in jest? It seems by your Carriage, if it be true what I hear of you, that ye slight my Gods, and make a mock of my Authority; but ye shall know there is no jesting with these Edge-tols.

¹⁵ Now if ye be ready, that at what time ye hear the sound of the cornet, flute, harp, sack-but, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made, ^{well}: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who ^u that God that shall deliver you out of my hands ^c?

^c Prodigious Pride and Blasphemy! for he doth not only insult over all Gods in general, but particularly against the only true God, whom he lately confessed, chap. 2. 47. to be a God of Gods, and a Lord of Kings; so the King of Assyria, 2 Kings 18. 30, 33. Thus all the Tyrants of the East, Turk, Mogul, Chak, whose very Titles are Blasphemy. It's a wonder why these Men worship any God, seeing they set up themselves above all. Reason of State makes them set up somewhat to keep the People in awe; they themselves are exempt, and care for none. The root of Nebuchadnezzar's Arrogance, lay chiefly here, he had burnt the Temple of the Jews God, and made Slaves of his People, and he did not deliver either, and therefore thought he could not, and so presumes the same now; but God will make him quickly of another mind.

¹⁶ Shadrach, Meshach, and Abed-nego answered and said to the king, O Nebuchadnezzar, ^{||} * we are not care- ^{||} Or, need, ful to answer thee in this matter ^d. not, so Gr.

^d Heb. We care not, we may not, there is no need of any Answer in this Case, for it is in vain for us to deliberate and debate the Matter; ¹⁹ the King is resolved to have his Will of us, and we are resolved on the contrary: For to obey him in this horrid thing, will be Disobedience against our God, to the highest.

¹⁷ If it be so, our God whom we serve, is able to deliver us from the burning fiery furnace, and he will ^e deliver us out of thine hand, O king.

^e They were indued with a strong Faith in their God, not only as to his Power, which was omnipotent and unlimited, but also as to his Will, which readily inclined him to succour his Servants in their Distress, for his Name, according to his Promise, and the Saints Experience in the like Cases of Extremity.

¹⁸ But if not ^f, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up ^g.

[Ee 2]

f They

f They add this, *but if not*, to shew they did not presume to tie God to this Deliverance absolutely, for God is free, and knows how to deliver, and sometimes to suffer his Saints to glorify him by suffering. *g* It was therefore all a case to them which way of the two God would honour himself; they were resolved to venture suffering rather than sinning, and leave the Cause to God.

† Chald. *filled.* 19 ¶ Then was Nebuchadnezzar † full of fury, and the form of his visage was changed *b* against Shadrach, Meshach, and Abed-nego: therefore he spake and commanded, that they should heat the furnace one seven times more than it was wont to be heat *i*.

b Which appeared in his Face, and in his Words, taking this Answer for the highest Affront and Provocation, which as the Case stood he could not bear: The Pride of his Heart made his Indignation boil over, and therefore he made the Furnace seven times hotter. *i* Tyrants would burn the People of God in Hell if they could.

† Chald. *mighty of were in his army, to bind & Shadrach, Meshach, and strength.* 20 And he commanded the † most mighty men that

k What, did he think these three Men would have resisted? or that their God would defend them from his Power; or that if he had, that the King and his mighty Men could have prevailed? None of all this was in the case; for God purposed to shew his Power, when the King did his worst, and to quench the Violence of the Fire, both of the Furnace, and of the King's Fury at once; and in the thing wherein he dealt proudly, to be above him.

Or, *man-* 21 Then these men were bound in their ‖ coats, *ties.* their hosen, and their ‖ hats, and their *other* garments *l*, and were cast into the midst of the burning fiery furnace.

l This is observable and wonderful, that the Fire should not catch their Garments, being the most obnoxious to it.

† Chald. *word.* 22 Therefore because the king's † commandment was *Or, spark.* urgent *m*, and the furnace exceeding hot, the ‖ flame of the fire slew those men *n* that took up Shadrach, Meshach, and Abed-nego.

m Which made them the more hasty and precipitate in their Execution, and took less care for themselves, against the Violence of the blame. *n* A signal hand of God upon such as execute wicked Commands, who though mighty Men, had no Might to escape the Flame at the Mouth of the Furnace, when the other escaped in the midst of it.

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down *o* bound into the midst of the burning fiery furnace.

o All this is exprest with Emphasis, to make the Power of God more glorious in their Preservation; for that Flame that slew the Executioners, might much more easily have suffocated the three Children before they fell down.

Or, *go-* 24 Then Nebuchadnezzar the king was astonished, and *vernours.* rose up in haste *p*, and spake and said unto his ‖ counsellours, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king *q*.

p This Fear, Perturbation and Amazement, as the word signifies, surprized the King; being surprized with the Strangeness of it, beholding something supernatural in it, together with the Disappointment of his Design and cruel Commands. *q* The Lord extorted this Confession from them, though Enemies.

† Chald. *there is no hurt in them.* 25 He answered and said, Lo, I see *r* four men loose, walking in the midst of the fire, and † they have no hurt; and the form of the fourth is like the son of God *s*.

r The Fire gave Light to see them, though it had no power of Heat to burn them. *s* A Divine, most Beautiful and Glorious Countenance; either of a meer Angel, or rather of Jesus Christ the Angel of the Covenant, who did sometimes appear in the Old Testament before his Incarnation, Gen. 12. 7. and 18. 10, 13, 17, 20, &c. Exod. 23. 23. and 33. 2. Josh. 5. 13, 14, 15. Prov. 8. 31. in all which places it is Jehovah, Gen. 19. 24. Exod. 3. 2. Acts 7. 30, 32, 33, 38.

† Chald. *door.* 26 ¶ Then Nebuchadnezzar came near *t* to the † mouth of the burning fiery furnace, and spake *u* and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *birber*. Then Shadrach, Meshach, and Abed-nego came forth of the midst of the fire *x*.

t As near as he durst come within hearing. *u* With a milder Tone than before, God having abated the Fire of his Fury: Now he could at once confess and acknowledg the true God to be the most High above all Gods, and the three Worthies to be his faithful Servants. *x* They went out upon the King's Call, without which they would not have stirred.

27 And the princes, governors, and captains, and the king's counsellours being gathered together, saw *y* these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

y With great Admiration, for the Satisfaction of all by their Sight of them, and by their Smell: All the Works of God are perfect, and there was nothing here wanting to make this wonderful Deliverance complete: Here was a pure Act of God's Omnipotence, to divide between the Fire and its most intense Heat, and to master any Creature in

the World in its height, by working against and above Nature, whose utmost sphere of Activity is limited by God.

28 Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego *z*, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies that they might not serve nor worship any god, except their own God *a*.

z Thus out of the Mouths of Blasphemers and Contemners of God, can the Lord ordain Praise; yet all this did not draw off this King from his Idolatry, for he saith the God of Shadrach, &c. not his God: Wonders will not work Conversion, till God work upon the Heart, Deut. 29. 2, 3, 4. *a* He blessed God for four things: 1. for sending his Angel to deliver his Servants that trusted in him. 2. That they changed the King's Commandment, *i. e.* frustrated it, and made it void, and convinced the King, and brought him to a better Mind. 3. Therefore yielded their Bodies to the Fire, and to his Fury, by Passive Obedience, rather than not obey God actively, by worshipping any false God; 4. But only the true, whom they chose to be their own God. Observe also here the Power of Faith; it quencheth the Violence of Fire, Heb. 11. 34. and the Presence of God with his People, even in the Fire, and in fiery Trials, Isa. 43. 2. 1 Pet. 1. 7. and 4. 12.

29 Therefore † I make a decree, that every people, † Chald. nation, and language, which speak † any thing amiss *a*—*a* decree *b*, made by gainst the God of Shadrach, Meshach, and Abed-nego *b*, shall be * † cut in pieces, and their houses shall be made † Chald. a dunghil; because there is no other god that can deliver *error.* after this sort. * Ch. 2. 5.

b Observe here, that though he doth not resolve to worship the true † Chald. God, nor command others to do it, yet he would not allow the God of *made pi-* the Jews to be evil spoken of; this was all that he came up to: He was *cer.* resolved to hold fast to the Religion established; his own Idols, nay the great golden Idol, which had been flurr'd and slighted by these three Worthies, he would not take down and relinquish: This was the best Quarter the true God could get among them, not to be spoken amiss of under great Penalty; though he confessed no God else could deliver after that strange sort. *Bel* could not preserve his Men out of the Furnace; God preserves his Servants in the Furnace: All was one for that, *Bel* should be his God still.

30 Then the king † promoted Shadrach, Meshach, and † Chald. Abed-nego in the province of Babylon *c*. *made 10*

c They that honour God, them will God honour: To suffer, and *prosper.* suffer Shame and Pains for God, is to honour God, John 21. 19. 1 Pet. 4. 14. It is probable that the Chaldeans used to reproach the God of the Jews, and more upon this account, because for his Sake these his Servants refused Conformity to Babylonish Idolatry; and their common Quarrel with the People of God was upon the account of their Religion. Thus here in this Instance, and thus in Daniel's Case, Dan. 6. 4, 5. thus Haman, Esther 3. 8. Also for that very thing they make them disloyal, and Breakers of the King's Laws: Now God would vindicate his People herein, and made this great King to do it too, knowing it was a Grief of Heart for these Men, Shadrach, &c. to hear the Name of God abused by Idolaters add profane Wretches; and doubtless they complained to the King of it, who did them Right by this severe Decree, as long as it lasted; seeing the King moreover thought fit to promote them to Honour, *i. e.* he did restore them to their Places, as the word signifies, and made an Addition to their former Dignities.

CHAP. IV.

Nebuchadnezzar declareth to all men the wonders and kingdom of God, 1—3. relateth his dream, and Daniel's interpretation of it, 4—26. he counsels the king to repentance, 27. The event confirmeth Daniel's interpretation; for which the King praiseth God, 28—37.

1 Nebuchadnezzar the king, unto all people, nations and languages that dwell in all the earth, Peace be multiplied unto you *d*.

The Prophet Daniel here sets down another strange Story, after he had finished that of the three young Men: This the Prophet sets forth not in his own Words, but in the Words of the King's own Proclamation, that it might pass with undoubted Credit, and without all Dispute; being sent to all his vast Kingdoms, and questionless put into the King's Archives, and Court-rolls, as the manner was. These three first Verses of this 4th Chapter, are improperly annexed to the end of the foregoing third Chapter by some, seeing they are the Preface of the following History. *d i. e.* All Health and Happiness. This was always the Form of Greeting and Salutation among the Eastern Nations, comprehending Peace, Plenty, with uninterrupted Joy and Felicity in all comfortable Enjoyments; and from them it came derived down to the Penmen of the New Testament, and notes more, even Peace with God in Jesus Christ, Spiritual and Everlasting: Now the Reason hereof was, that War being the Root of all Misery, especially where all Government was tyrannical, and when once it brake forth, it made all desolate; therefore Peace was as Heaven in comparison of the Hell of War, which made the Heathens paint *Plutus* the God of Riches in the bosom of Peace.

2 † I thought it good *e* to shew the signs and † Chald. wonders that the high God hath wrought toward *it was* me *f*. *seemly be-* *fore me.*

e I did upon mature Thoughts judg it very becoming me, yea it was my Pleasure to let all the World know it. *f* 1. Signs and Wonders: 2. Wrought by the high God: 3. Toward me, wherein I was personally concerned. These were his Reasons why he made it known to the World.

3 How great are his signs! and how mighty are his wonders *g*! his kingdom *h* * an everlasting kingdom, *Ch. 1. 44.*

kingdom, and his dominion ^a from generation to generation ^b.

^g These two Words signify in their Roots, Admiration and Astonishment; it seems these Works of God had that Impression upon this King, a great Cause whereof was his Ignorance of the true God, together with his own excessive Pride and Epicurism. God by this following Dream, and Daniel's Instruction, had told him his Fate, and that no Kingdom but God's Kingdom was everlasting, which he had told him once afore this, Dan. 2. 44. ^b This Confession of the King was upon Conviction, and it looks somewhat like Repentance, but the Sequel proves him to be no Changling, though God made prodigious Mutations in his Kingdom, and in the Form of his Person, as ye see, *verse* 31, 32. of this Chapter; he was metamorphoz'd to a monstrous Beast, and then to a Man again, and yet no Convert.

⁴ ¶ I Nebuchadnezzar was at rest in mine house, and flourishing in my palace ^k.

ⁱ At rest when his Wars were over, which were great, and he victorious; then I sat down quiet, enjoying the Spoils of my Enemies. ^k Which was most Magnificent, there I lived in all Delights and Grandeur.

⁵ I saw a dream which made me afraid ^l, and the thoughts upon my bed, and the visions of my head troubled me.

^l There is no Felicity in this World lasting; a black Cloud big with Storm and Tempest spoils the fairest Sun-shine day. They that fear not God, shall be frighted by him. God doth justly make Epicures and Tyrants uneasy in the midst of their Fool's Paradise, where, if the Fool faith in his Heart there is no God, he shall soon find in his Heart to think otherwise.

⁶ Therefore made I a Decree, to bring in all the wise men of Babylon before me ^m, that they might make known unto me the interpretation of the dream.

^m Though he had experienced before that these Wise-men were fool'd, and could do nothing either in telling or interpreting his Dream, *chap* 2. yet he will try them once again, possibly because they might gain fresh Credit with the King; or he would hear what they could do, and if they failed him, he would then make use of Daniel whom he had in reserve. Perhaps these Chaldean Doctors and Wizards shunned and scorned Daniel's Company, and he was as much shy of theirs; therefore they came not together: but God had disposed of this whole Scene, and for the Honour of his Name suffered Daniel not to be sent for till the last.

⁷ Then came in the magicians, the astrologers, the Chaldeans, and the sooth-sayers: and I told the dream before them; but they did not make known unto me the interpretation thereof ⁿ.

ⁿ And yet this was it they stood upon before, that the King should tell the Dream, and they would interpret it, which now they could not do; this shews them to be meer Impostors, and that neither their natural Skill, nor Diabolical Help could unfold God's Secrets.

⁸ ¶ But at the last Daniel came in before me ^o, ^{* Ch. 1. 7.} (whose name was Belteshazzar, according to the name of my god, and in whom ^{† Or, of the} the spirit ^{ho; God.} of the holy gods ^{Joh. 24.} ^{29. So Gr.} ^p) and before him I told the dream, saying ^{ing},

^o Whether sent for by the King, or brought in by another, appears not, but he was last, that it might appear he had the true understanding of these Secrets: for if he had come first before the rest had done their best in trying all their Skill in vain, they would have said, They knew as well as he, and so God would not have had the Glory; but now it's plain the Spirit of God in the Prophet did all. ^p He speaks in the plural like an Idolater; and because he calls him Belteshazzar according to the Name of his God, *i. e.* Belor Baal, by the Spirit of God he means the Spirit of Divination, or Prophecy of future contingent things which God only knows, and reveals by his Spirit as he pleaseth, which none of the Magicians were indued with.

⁹ O Belteshazzar, ^{* Ch. 2. 48.} master of the magicians, because I know that the spirit of the holy ^{† Or, God;} gods ^{to Gr.} is in thee ^q, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

^q This argued he was convinced of Daniel's great Abilities, and that he truly deserved the Title and Dignity the King had honoured him with, and that Daniel would shew he answered both the Opinion and Expectation the King had of him.

¹⁰ Thus were the visions of mine head ^r in my bed; ^{† Chald.} ^{was seeing.} ^{back.} ^{31. 3.} I saw, and behold, ^{*} a tree in the midst of the earth, and the height thereof was great.

^r Because the Fancy and Imagination is in the Head; and he calls them Visions or Seeings, because Eyes and Sight are attributed to the Understanding, and the thing seemed visible to him, as if he beheld it with his Eyes. ^s Those that write of the Language of the East tell us that a Tree denotes some excellent Man. Thus the Prophet Ezekiel, *chap* 31. throughout, describes the King of Assyria, and Pharaoh King of Egypt in their Flourish, Height and great Fall, comparing them to huge Cedars.

¹¹ The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth.

¹² The leaves thereof were fair, and the fruit thereof of much ^t, and in it was meat for all: ^{*} the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

^t This notes the publick Good and Benefit of Magistracy: so that it is better living under Tyranny than Anarchy, as Calvin faith.

¹³ I saw in the visions of my head upon my bed,

and behold, a watcher ^u, and ^{*} an holy one came down ^{Chap. 8.} from heaven. ^{13.}

^u By Watcher is meant an Angel, a holy or good Angel, they are the Instruments of God and his Messengers to execute God's Judgments which they watch constantly to perform, *Psal.* 103. 20, 21.

¹⁴ He cried ^{† Chald.} aloud, and said thus ^x, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from his branches. ^{with might}

^x Whereby is shewn the Consent of the Angels, when one stirs up another to cut down, *i. e.* to cast out and take away.

¹⁵ Nevertheless, leave the stump of his roots in the earth ^y, even with a band of iron and brass, in the tender grass of the field ^z, and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth.

^y Here he mitigates and corrects the former rigour of his Sentence, that the Kingdom should remain with hope of return and re-admission: God cuts off many flourishing Kingdoms to the Stumps, by spoiling their Riches, Beauty and Majesty. ^z Let the Body of Nebuchadnezzar be preserved, and the Kingdom remain firm, though he be turned out to Grass for a while among the Beasts.

¹⁶ Let his heart be changed from mans, and let a beasts heart be given unto him, and let seven times pass over him ^a.

^a Let him live seven Years as a Beast in Man's shape among Beasts of the Field, let him become brutish without humane Sense and Understanding, and this appeared much also in his outward Shape; Nails like Claws, and Hair like Feathers. Some think that he was truly changed into a Beast, but this cannot be, for then the Chaldeans would never have more owned or restored him. Others judge that he was not changed at all, but in appearance only to the beholders, and in their Fancies; but this is a false Construction of God's Works, when the Scripture said it was truly done. It is probable he was mute, and bellowed only, that he went naked and bowed, and eat Grass among the Beasts with whom his Converse was. A dreadful Example upon the greatest Man on Earth, for his brutish and raging Tyranny, and inhumane Carriage, abusing himself, and abusing his Honours and great Prerogatives to Wickedness and savage Cruelty, to be thus forsaken of God and Men, and to be made a Prodigy and Spectacle to the World, and that upon Record to all Generations.

¹⁷ This matter ^{† Or, petition.} ^b by the decree of the watchers, and the demand by the word of the holy ones ^b: to the intent that the King may know that the most High ruleth in the kingdom of men ^c, and giveth it to whomsoever he will, and setteth up over it the basest of men ^d.

^b The Decree was God's, and the Demand was of the Holy Angels if God would enact and ratify it: the Angels as Commissioners had the Dispensation of it put into their Hands, and they all consent to it as a just Judgment of God to be executed by them according to the Will and Pleasure of God: and they desire of God it may be done, alluding to the Customs of some Nations, and speaking after the manner of Men, for the holy Angels are zealous for God's Honour, and pray him to assert his own Sovereignty against the bold Encroachments of mortal Men, especially rampant and savage Tyrants, to make them know themselves. ^c This Nebuchadnezzar and his Flatterers conceived he was God in Earth, independant and unaccountable to any, and though he had Notions of a supream God, yet he confined his Government to Heaven. Jupiter in Heaven, Cesar in Earth rules all, said the heathen Poet. But the great God will make all Men know he rules all in Earth too, and sets up at his Pleasure whom he will, and plucks them down again: All Power is of God, *Rom.* 13. 1. who doth often make use of his Power in this Case, thereby declaring he only is arbitrary and absolute: for Instance, ^d He gives this Dignity sometimes to the basest of Men, as he took it from Saul and gave it David a poor Shepherd's Boy, *Psal.* 78. 70, 71. and made him a Name among the great Men of the Earth, *1 Sam.* 2, 7, 8. *1 Chron.* 17. 7, 8.

¹⁸ This dream I king Nebuchadnezzar have seen: now thou, O Belteshazzar, declare the interpretation thereof, soasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able, for the spirit of the holy gods is in thee.

¹⁹ ¶ Then Daniel (whose name was Belteshazzar) was astonished for one hour, and his thoughts troubled him ^e: the king spake and said, Belteshazzar, let not the dream, or the interpretation thereof trouble thee ^f. Belteshazzar answered and said, My Lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies ^g.

^e Because he foresaw such tragical things coming upon the King, for whom he had such reverence for the high Favours and Honours he had conferred on him, and he was afraid to declare them; these things coming upon him while he was acted by a Spirit of Prophecy, doubled his Consternation, and troubled his Thoughts, *Dan.* 10. 16 17. ^f Speak out freely, let the event be what it will. ^g Though this King were a Tyrant and an Enemy of God and his People, yet the Prophet is grieved for him, and prayed for him that God would avert his Judgments from him and lay them rather upon his Enemies, *Jer.* 29. 7.

²⁰ The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

²¹ Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts

of

of the field dwell; and upon whose branches the fowls of the heaven had their habitation:

22 It is thou, O king *b*, that art grown and become strong: for thy greatness is grown and reacheth unto heaven; and thy dominion to the end of the earth *k*.

b Thou art he that is meant by it. The King is the Tree, the Branches are his Princes, Children and Nephews; the Leaves are his Nobles and Captains; the Fruits are his Riches and Revenues, the Shadow is the Protection which his People had under him. See *Achmetes* of the Language of the East. Now in that he speaks plainly and roundly the whole Truth, this Prophet is herein a Pattern to every faithful Minister of Christ. First to preach the Truth of God, and to apply it without respect of Persons, and yet with that Wisdom and Moderation, that Men may see they have a compassionate Care for their Souls. *i* Thou art High and Mighty in the Majesty and Splendor which God hath given thee. *k* Say some to the *Caspian Sea* North, to the *Euxine* and *Aegean* West, to the *Mediterranean* South, for it is not clear that it reached further, and this alone was great.

23 And whereas the king saw a watcher, and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it, yet leave the stump of the roots thereof in the earth, even with a band of iron and brags in the tender grass of the field, and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him;

24 This is the interpretation, O king *l*, and this is the decree of the most High, which is come upon my lord the king:

l This is the Decree of the most High which is come upon my Lord the King. By saying these Words, my Lord the King, he endeavours to sweeten the bitterness of this Cup of God's Displeasure as much as he can.

* Chap. 5.
21. &c.
25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven *m*, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will *n*.

m Because thou hast lived a brutish Epicurean Life, and were lifted up above the common Race of Mankind in thy Heart, therefore thy Fate shall be not to be cast out to live among the basest and meanest sort of Men, which were hard enough, no not among Herdsmen, as if that were too good for him, but among the Beasts, to herd with them. This was such a thundering Peal, that it was wonderful the King could endure to hear without Wrath and Fury boiling in his Heart, yet the Lord withheld him. *n* How hard is it for lofty Princes to learn this Lesson, that God is the Giver of all they have, and will call them to account severely for all they do, and make the Kings and Kingdoms of the World to know they are his, and not theirs, and that their Tenure is but at the Will of the Lord solely, who can alter and alienate the Property of all their Enjoyments, being the High Lord Paramount above all?

26 And whereas they commanded to leave the stump of the tree-roots; thy kingdom shall be sure unto thee *o*, after that thou shalt have known that the heavens do rule *p*.

o There shall be no other King chosen in thy room all the time thou livest, as a Stump of a Tree, *Job* 14. 7, 8, 9. Thou shalt recover all again, young Branches shall sprout out of thee. *p* Verse 34, 35, &c. If Princes will not learn and know this, God will beat it into them. This is the end of all God's Rods upon them, if they would hear the Voice of them, and him that hath appointed them, *2 Chron.* 33. 12, 13. *Psal.* 119. 67, 71. *Micah* 6. 9. Though *Nebuchadnezzar* never proved a Convert, yet God made him acknowledge this Truth upon his Restoration.

27 Wherefore, O king, let my counsel be acceptable unto thee *q*, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity *s*.

q These Words *Daniel* adds out of his good will to the King, if perhaps it might turn away this dreadful Stroke from him, and give the King some hopes of mitigation at least, as it was with *Nineveh* and others. *r* The Word is well translated break off, for so it properly signifies, and not *redeem*, as the Papists would wrest it, to establish their Works of Satisfaction and Merit, and is no more than this, Cease to do evil, and learn to do well, change the Course, instead of oppressing the Poor shew them Mercy. *s* *Daniel* was not certain of pardon for him, nor did he altogether despair of it, as *Peter* dealt with *Simon Magus*, *Act.* 8. 22. *Job* 2. 14. who knoweth if he will return and repent, *Jonah* 3. 9. *Zeph.* 2. 1, 2, 3. Though *Daniel* gave not this Counsel to elude or null the Decree of God which was immutable, yet it might turn to the King's Good many ways, if he followed this Counsel. 1. Hereby this Judgment might be shorter in the time, and easier in the rigour. 2. That he might acknowledge God to be gracious to him in this Chastisement. And 3. That he might become by his Reformation more capable of Pardon, and prepared for it.

28 ¶ All this came upon the king *Nebuchadnezzar*.

29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

t Here we see God did forbear the Execution of his Judgment decreed the space of one whole Year, which may be upon *Daniel's* Words, and he did reform somewhat, as *Ahab* was spared a good while

upon his Humiliation, *1 Kings* 21. 27. and God would try him by giving him space of Repentance, as he did to them before the Flood, *Gen.* 6. 3. and to *Jezebel*, *Rev.* 2. 21. but it is most probable though he may be a little astonished at the first, when he heard God's Decree against him; yet he having this respite, he grew hardened, and thought it was over, and therefore spreads his Plumes and strutted in his Pride as high as ever.

30 The king spake and said, Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty *y*?

y As to the greatness of this Place it might be well called Great, for most *Historians* and *Geographers* make it 45 Miles about the Walls, some 60; for the height of the Walls, they affirm them to be 100 Cubits, and for their thickness such as six Chariots might go a-breast upon the top of them. See *Bochart* in his *Phaleg*. *x* Which Words of his are not true as to the first Foundation of *Babylon*: For that was done by *Nimrod* or *Bel*, which is the same, *Gen.* 10. 10. but if ye speak touching the repairing and enlarging of it after *Nineveh* was destroyed, so *Nebuchadnezzar* might be said to build it, i. e. to make it so great and glorious as at last. *y* The manner of proud Tyrants is to ingross all Honour to themselves: moreover he attributes nothing to the signal Goodness of God to him, but takes all to himself. Now God that resists the Proud, presently falls upon him, and down he comes while he stood crowing and pruning his gay Feathers.

31 While the word was in the king's mouth, there fell a voice from heaven *z*, saying, O king *Nebuchadnezzar*, to thee it is spoken, The kingdom is departed from thee *a*.

z This made the Judgment more remarkable, and argued the Sin more provoking, and the Anger of God more just against him. Sudden Judgments are most dreadful, whereof we have many Instances, as in *Herod*, *Elimas*, *Ananias* and *Sapphira*, &c. this Voice was from God. *a* This Voice was aloud and clearly perceived by the King and them about him, which the Dream intimated more obscurely; not the Kingdom, but the Administration of the Government was transferred to others.

32 And they shall drive thee from men *b*, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

b From the Society and Conversation of Men.

33 The same hour was the thing fulfilled upon *Nebuchadnezzar*; and he was driven from men *b*, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles feathers, and his nails like birds claws *c*.

c Being bereft of his Understanding, as a Man distracted, he fled and betook himself to the Woods, or wasthrust and driven out, either by popular Tumults, or Conspiracy of his Nobles, or by his Son *Evil-Merodach*. Some think when he raved, he was bound with Chains, and after turned off loose into the Woods among Beasts. *d* Which might easily grow in seven Years to a prodigious length and deformity.

34 And at the end of the days, I *Nebuchadnezzar* lift up mine eyes unto heaven, and mine understanding returned unto me *d*, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation.

d God shined upon his Soul, and gave him understanding to reflect upon his Condition, to consider his sad State and the Causes of it. *e* By Prayer and Praise adoring the Justice and Mercy of God towards him, giving God the Glory of his Sovereignty and Unchangeableness, *Chap.* 4. 35.

35 And all the inhabitants of the earth are reputed as nothing *f*: and he doth according to his will *g* in the army of heaven, and among the inhabitants of the earth *h*: and none can stay his hand, or say unto him, What dost thou?

f A due Consideration of God's infinite Greatness makes the Creature appear as nothing in comparison of God. Creatures are nothing to help, nothing to hurt, nothing absolutely, nothing in duration, nothing solid and substantial, nothing without dependance, and influence, and support from God. God is *I am*, and there is none else; *Verily every Man in his best Estate is altogether Vanity*. *Selah.* *Psal.* 39. 5. yea, less than Vanity, and nothing, *Psal.* 62. 9. *Ira.* 40. 17. *g* *Psal.* 115. 3. God only is Arbitrary. *h* Being the Lord of Hosts, and the only absolute, and universal Monarch of the World. *i* He is irresistible and uncontrollable, *Job* 9. 12. *Isaiah* 45. 9. *Romans* 11. 33, 34, 35, 36.

36 At the same time my reason returned unto me, and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me *m*, and I was established in my kingdom *n*, and excellent majesty was added unto me *o*.

k What is a Magistrate, yea, or a Man without Reason? A Brute, as a Ship without a Pilot, as an Army without a Commander, as a Flock or Herd without a Shepherd. *l* Instead of the Shape of a savage Beast, I got the Majesty of a King in my Countenance. *m* They who before despised and rejected me, now were glad to creep to me, and to know their place and distance. *n* In my wonted Power and Place, owned and obeyed without Competitors by all; without Question or Complaint, see *chsp.* 5. 18, 19. *o* He was the most August

gust and Magnificent Prince on Earth, therefore his Kingdom was called the *Lady of Kingdoms*, Isa. 47. 7, 8.

37 Now I Nebuchadnezzar praise and extol and honour the king of heaven *p*, all whose works are truth, and his ways judgment *q*, and those that walk in pride he is able to abase *r*.

p Thus can the Lord make the stoutest Hearts to stoop and do him Homage. This Doxology proceeds from his Heart. *q* God is Truth essentially: He is the Rule and Standard of Truth, his Words are Truth, his Ways are Truth; and they are Judgment: He is wise, and hath dealt justly with me for my Pride, and in very faithfulness hath afflicted me, and in very tenderness hath restored me: I do and ever shall adore him for it. *r* As he hath declared upon me in stupendous Changes, which I proclaim to all the World to his Glory. He had a just Controversie with me, and I have no ground to quarrel with him, but to give him Glory by this Confession.

C H A P. V.

Belshazzar's wicked feast: profaneth the vessels of the temple, 1—4. is troubled at a hand-writing, which the magicians could not read, 5—9. Daniel by the commendation of the queen, is sent for: refuseth the king's gifts: reproveth his pride and idolatry, 10—24. then readeth and interpreteth the hand-writing, which portendeth his ruine, 25—29. Darius the Median in the self-same night taketh his kingdom, 30, 31.

Jer. 51. 39. **B**elshazzar of the king * made a great feast *t* to a thousand of his lords, and drank wine before the thousand.

f His Name is from Riches and Power. They were wont when they were promoted to take new Names, which also were significant, as this is. *Belshazzar*, *Bel* hath or gives Power and Riches. This they attributed to the honour of their Idol, which belongs only to the God of Heaven. There is much contest among the Learned who this *Belshazzar* was; let us mind the Scripture, and not trust to Heathen Historians. In the second verse here he is called the Son of *Nebuchadnezzar* his Father, so *verse* the 11th twice, and *ver.* 13, 18, 22. If he were his Son, then was he called also *Merodach*, or *Evil-merodach*. Yet he might be called his Son tho' his Grandson: under these three was the Captivity, *Jer.* 27. 7. *Nebuchadnezzar*, *Evil-merodach*, and *B. Shazzar*. *t* After the manner of the East, who shewed their Magnificence this way, and pleased the Epicurean Palats of his Nobles herein, it being no small piece of Policy with some Princes to oblige their Grandees by *Balls* and *Compotations*. This I believe: Yet I conceive also, this Feast was anniversary for the Honour of their Idol *Bel*, as *Herodotus* testifieth. But this is prodigious, that he should carouse when the City was besieged, and ready to be taken by *Darius* the *Mede*; for faith the Text, *he drank wine before the thousand*. These *Bacchanalian* Feasts have often proved fatal and tragical, *Esth.* 1.

2 *Belshazzar*, whiles he tasted the wine, commanded to bring the golden and silver vessels *u*, which his Father *Nebuchadnezzar* had *†* taken out of the temple which was in Jerusalem, that the king and his princes, his wives and his concubines might drink therein.

* This King having the Wine, liked it so well, that he resolved to make a merry Day of it, and in order to it, sent for the Vessels of God's Temple, which he did in scorn and contempt, triumphing thereby over God and his People; but this Sport lasted not long, they had more Honour for the Vessels of their own Idols, which they kept sacred and untouch'd; therefore the Prophet upbraids them with this insolent Profaneness, for the Concubines also drank in them.

3 Then they brought the golden vessels that were taken out of the *||* temple of the house of God, which was at Jerusalem; and the king and his princes, his wives and his concubines drank in them.

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone *x*.

* At the same time insulting against the Great God of Heaven and Earth. The Name of God is never more profaned than among Drum-kards and Epicures.

5 ¶ In the same hour *y* came forth fingers of a mans hand *z*, and wrote over against the candlestick upon the plaister of the wall *a* of the kings palace; and the king saw the part of the hand that wrote *b*.

y By this it did appear what was the cause of the King's Punishment and Ruine, namely his reproaching of God, and profaning the holy Vessels *z*. The likeness of a Man's Hand, which *Rab. Solomon* saith was managed by the Angel *Gabriel*; it is clear it was immediately from God: This was a plainer Testimony than that of his Father's Dream, for hereof were above a thousand Witnesses besides his Conscience that shook him, a thousand more. *a* By this it appears how the Feast continued far in the Night, in which Night *Babylon* was taken, and *Belshazzar* slain, *ver.* 30. *b* God intended it for him, and that he should see it with his own Eyes, and it should not be brought him by report, which affords ground of doubting, but here was undeniable Proof and Conviction: the visible Hand of God was here, and it was also for terror to him, and spoiled his Draughts of Wine, and was a cooler to their Jollities.

† Chald. *brightness*. 6 Then the kings *†* countenance *†* was changed, and his thoughts troubled him *c*, so that the *||* *†* joints of his loins were loosed, and his knees smote one against another *d*.

† Chald. *Or, gir-* *d'es.* *†* Chald. *bindings,* *or: knots.* *c* His cheerful Countenance was turned to paleness. Fear and Horror had quite blasted the Majesty of his Face, like an Eclipse of the Sun. *d* So soon can the Terrors of God shake the loftiest Cedars; it is like an Earthquake in the Bowels: Thus can God terrify the Tyrants

of the Earth, that he who hath the Heart of a Lion shall utterly melt away. Thus can the Lord spoil the mad Mirth of drunken Atheists in a moment. When they are in their Cups, O how valiant are they as the Kings of Syria, 1 King 20. 16, 19, &c.

7 The king cried *†* aloud to bring in the astrologers, *†* Chald. the Chaldeans, and the soothsayers *e*: and the king spake, *||* *†* *Or, p. 2.* and said to the wife *men* of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with *||* scarlet, and have a chain of gold about his neck, and shall be the third ruler in the king-*ple* dom.

e To read the Hand-writing, with promise of *Scarlet Clothing*, *Gold Chains* and *Honours*. This is the old Trade, and the last Refuge this poor Heathen Prince had, which yet failed him: For how can the Devil help when God is against him? 1 Sam. 28. 16, &c. Moreover, he had his Father's Experience, *chap.* 2. 27. *chap.* 4. 7. Twice he tried them, and they could do nothing, and yet he will go to the Devil's Oracle. Men naturally leave God, and go to Refuges of Lies, and God gives them up to strong Delusions to believe their Lies.

8 Then came in all the kings wise men, but they could not read the writing *f*, nor make known to the king the interpretation thereof.

f The Rabbies say, it was not the *Chaldee* Character, though the Words were *Chaldee*, but the old *Hebrew*, *Canaanitish*, *Phenician* and *Samaritan* Letters; or else because only the initial Letters, *M. T. P.* were written. But God reserved this Honour for *Daniel*, and to him, that he might have all the Glory. Besides this Interpretation was figurative, about weighing in a Balance.

9 Then was king *Belshazzar* greatly troubled, and his *†* countenance was changed, and his lords were also-*brigh:ness* nied *g*.

g The second time, because his Hopes in his Wisemen made him ashamed, and God would give him so much Grief as he had Pleasure in his Luxury. His Lords *astounded*. These were his Associates in sinning, and therefore must share in his Conternation: so far were they from comforting of him.

10 ¶ Now the queen by reason of the words of the king and his lords, came into the banqueting house *b*; and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy *†* countenance be-*Chald. bright:ness, Gr. form.* changed.

b The Women in those Courts had always an Apartment by themselves; and this being Queen-Mother, and aged, did not mingle her self with the King's Wives and Concubines, but withdrew her self from those Pleasures in Banqueting, yet brake rule in coming in now upon this solemn Occasion and Fright.

11 * There is a man in thy kingdom, * in whom is the * *Chap. 2.* spirit of the holy gods *i*, and in the days of thy *||* father *†* *Chap. 4.* light and understanding and wisdom like the wisdom of the gods, was found in him; whom the king *Nebuchadnezzar* *Or, grand-* thy *||* father, the king, *I say*, thy father made * master *†* *Or, grand-* of the magicians, astrologers, Chaldeans and sooth-*father.* yers; *†* *Ch. 4. 9.*

i This Man was *Daniel*; but how came the King not to think of him? *Daniel* possibly was out of his Place, by his own Resignation, or his Enemies malicious Contrivance, and was willing to withdraw himself from the Court, and from the Company of the Soothsayers, and would not be reckoned one of them.

12 Forasmuch as an excellent spirit, and knowledge, and understanding, *||* interpreting of dreams, and shewing of *||* *Or, of an interpreter,* hard sentences, and *||* dissolving of *†* doubts were found in *||* *Or, of a dissolver.* the same *Daniel*, * whom the king named *Belshazzar*: *†* *Chald. knots.* now let *Daniel* be called, and he will shew the interpretation.

13 Then was *Daniel* brought in before the king; * *Ch. 1. 7.* and the king spake and said unto *Daniel*, *Art* thou that *Daniel*, which *art* of the children of the captivity of *||* *Or, grand-* Judah, whom the king my *||* father brought out of *||* *father.* Jewry?

Tho he was in high Esteem for his Skill in the Days of *Nebuchadnezzar*, who had him in high Honour, for the Spirit of God in him, yet he being dead, and other Kings coming on that had never tried his Abilities, nor known his Merits (as it was in *Joseph's* Case, *Exod.* 1. 8.) hereby he came to be neglected and despised, as those Words seem to import, *ver.* 13. *Art thou that Daniel of the Captivity of the Children of Judah? &c.*

14 I have even heard of thee, that the spirit of the gods is in thee, and *that* light and understanding, and excellent wisdom is found in thee.

15 And now the wise men, the astrologers have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing.

16 And I have heard of thee, that thou canst *†* make *†* *Chald. interpretations,* and dissolve doubts: now if thou canst *||* *interpret-* read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

These things were spoke to before, *ver.* 7, 8.

17 ¶ Then *Daniel* answered and said before the king,

Or, see; king, Let thy gifts be to thy self, || and give thy rewards to
 another k, yet I will read the writing unto the king, and
 make known to him the interpretation.

k Did not Daniel receive Gifts and Honours from Nebuchadnezzar
 on the like occasion? *Ans.* He was then young, and the Captivity
 was to be long, and he by his place could be helpful to his poor Bre-
 thren; but now the time of the Captivity was near expired, and
 Babylon in distress, by Invasion and Siege, and that Night King, City
 and Kingdom lost; and there the time was different, and the Case
 also. Moreover, Daniel would not receive a Reward for so sad a
 Message.

18 O thou king, the most high God gave Nebuchad-
 nezzar thy father † a kingdom, and majesty, and glory,
 and honour l.

† Chald.
 the King-
 dom, &c.
 so Gr.

l This the Prophet repeats, to put Belshazzar in mind how God
 dealt with his Father; for it is good for Kings to read over the Story
 of their Ancestors, and take warning, and to take Example; in the
 first they are Sea-marks, in the second Land-marks.

19 And for the majesty that he gave him, all people,
 nations, and languages trembled and feared before him;
 whom he would he slew, and whom he would he kept
 alive, and whom he would he set up, and whom he would
 he put down m.

m He ruled arbitrarily, and had power of Life and Death: He did
 what he would, his Will was a Law. And this lifted up his Heart in
 Pride, and hardened it as Pharaoh's, for which being incorrigible, he
 was deposed from his Kingly Throne, as in the next Verse.

20 But * when his heart was lifted up, and his mind
 hardened || in pride, he was † deposed from his kingly
 throne, and they took his glory from him n.

* Ch. 4. 30.
 † Or, to deal
 proudly.

† Chald.
 made to
 come down.

n Which was opened before. All this Daniel minds him of to rub
 up his Memory, that he might have the fuller Blow in the Applicati-
 on, ver. 22. for the Aggravation of his Crime.

21 And he was * driven from the sons of men, and || his
 heart was made like the beasts, and his dwelling was
 with the wild asses: they fed him with grass like oxen,
 and his body was wet with the dew of heaven, till
 he knew that the most high God ruled in the kingdom
 of men, and that he appointeth over it whomsoever he
 will.

* Ch. 4. 32.
 † Or, he
 made his
 heart equal,
 &c.

22 And thou his Son, O Belshazzar, hast not humbled
 thine heart, though thou knewest all this o:

o Sins against Knowledge, Experience, and Example, have the highest
 Aggravation. Thy Father was punish'd for his Pride most dreadfully,
 and thou knowest it, and behold thou art worse than he. God pun-
 isheth others for Example and Warning to us, that we may hear and
 fear, and do no more wickedly; but thou, O King Belshazzar, art more
 wicked than thy Father; he was restored, but thou art utterly de-
 stroyed. And now he goes on to tell for what.

23 But hast lifted up thy self against the Lord of heaven p,
 and they have brought the vessels of his house before thee,
 and thou and thy lords, thy wives and thy concubines have
 drunk wine in them, and thou hast praised the gods of sil-
 ver and gold, of brass, iron, wood and stone, which see
 not, nor hear, nor know; and the God in * whose hand
 thy breath is, and * whose are all thy ways, hast thou not
 glorified.

* Job 12.
 10.
 * Prov. 20.
 24.

p He instanteth in three or four things. 1. They have brought the
 Vessels of his House before thee to drink Wine in them, to profane
 them in your Idolatrous Feast, and ye have all polluted them with
 your filthy blasphemous Mouths, Concubines and all. 2. Ye have prai-
 sed the Idol-gods of Metal, Wood, and Stone, which cannot hear, nor
 see, nor know. 3. And hast not glorified the true God, in whose
 hands thy Breath is, and all thy Ways. Yea, thou hast highly disho-
 noured, and affronted, and reproached him.

24 Then was the part of the q hand sent from him, and
 this writing was written.

q It is called part of the Hand, because the Hand appeared parted
 from the rest of the Body.

25 ¶ And this is the writing that was written, MENE
 MENE, TEKEL, UPHARSIN.

26 This is the interpretation of the thing; MENE r,
 God hath numbred thy kingdom, and finished it.

r MENE, MENE, he hath numbred, or it is numbred, it is numbred.
 These Words are doubled for the greater Confirmation, to note that
 the number of his Sins, and of his Days, both of Life and Reign, are
 full. It relates to the number of the 70 Years Captivity now com-
 pleted, or to the 70 Years for the Overthrow of the Babylonish Empire,
 or the Translation of it to the Medes and Persians foretold Isa. 13. and
 14. Jer. 50. and in the Dream, Dan. 2. 32.

27 TEKEL s, thou art weighed in the balances, and art
 found wanting t.

s Thou art weighed in a hanging Balance, alluding to the weighing
 of Goods exactly in Scales; and God is said to weigh the Mountains
 in Scales. It shews his just proceeding. God is not hasty in punish-
 ing, but will give just Allowance in weighing; he will hold the Scales,
 he will do it fairly before all the World. t Thou dost not hold
 Weight, but comest short vastly. There is no Weight nor Worth
 in thee: Thou hast made light of God in his Honour, People, Vessels;
 and the Lord makes light of thee; thou art reprobate Silver, false
 Coin; thou art of no value.

† Chald.
 Madai and
 Paras.

28 PERES u, thy kingdom is divided, and given to the
 † Medes and Persians.

u Separated, divided, broken. Paras signifies two things; broken
 off, and Persian; noting that, First, this Kingdom was broken from

Belshazzar and his Line and Family. Secondly, that it was given from
 the Chaldeans to the Persians. Then it was divided between the Medes
 and Persians; for Cyrus took Babylon, who was a Persian; after that he
 gave part of it to Darius his Son-in-law, and he was a Mede, and so
 they were as it were Partners. So this vast Empire, that was one sole
 entire thing under Belshazzar, becomes now as it were two, divided
 'twixt the Medes and Persians. It is curious to observe that this Word
 Paras, or Pharas, signifies with the Chaldeans not only Dividing, but
 Persian, as Pliny testifies. The Persians in Scripture are called Ela-
 mites.

29 Then commanded Belshazzar, and they clothed Da-
 niel with scarlet, and put a chain of gold about his neck,
 and made a proclamation concerning him, that he should
 be the third ruler in the kingdom x.

x Tho it were a sad unwelcome Message to him, yet he would be
 as good as his Word, and performed his Promise: For his Princes
 were Witnesses to it, and the Word of those Kings was counted sa-
 cred. Besides, it was a great thing that Daniel had unfolded; all were
 convinced of it as well as the King. Quest. But how comes Daniel to
 accept that now, which he seemed to refuse before? ver. 17. *Ans.*
 He refused before, lest he should seem to prophesie for Reward, which
 was dishonourable; now it is as it were forced upon him, for the King
 commanded it; and there is as much Danger and Crime with some
 in refusing a Favour, as Boldness in begging.

30 ¶ In that night was Belshazzar the king † of the † Chald.
 Chaldeans slain y.

the Chalde-
 an, so Gr.

y Which the Heathen Histories do also confirm. This shews the
 Severity of God's Judgment against the highest Offenders, Psal. 2.
 and 110. and 149. Hof. 10. 7. It also confirms the Truth of God's
 Threatnings, and of the Hand-writing; as Daniel interpreted. Some
 are sad Instances of God's Veracity.

31 And Darius the Median took the kingdom, † being † Chald.
 † about threescore and two years old.

he as the
 son of, &c.

z There were two of this Name, one called the Mede, another Da-
 rius called Persian. This in the Text was he that with Cyrus besieged
 and took Babylon: He gave himself the Name Darius, being before cal-
 led Nibomedes. He was chief in the Siege, and first in the Quarrel a-
 gainst the Chaldees.

CHAP. VI.

Darius maketh Daniel the chief of the presidents: they envy him, and obtain
 an idolatrous, to pray unto none but the king for 30 days, 1—9.
 Daniel accused of his breach, cast into the lions den, 10—17. and
 preserved, 18—23. his adversaries cast in, and devoured, 24. Darius
 magnifieth God, and maketh a decree that all worship the living God,
 25—28.

IT pleased Darius to set over the kingdom an hundred
 and twenty princes, which should be over the whole
 kingdom;

2 And over these, three presidents (of whom Daniel
 was † first a) that the princes might give accounts unto
 them, and the king should have no damage.

† Chald.
 one, so Gr.

a This was Belshazzar's Promise to Daniel, he should be the third
 Ruler in the Kingdom, chap. 5. 7, 16, 29. The first was General of
 the Army, the second President of the Palace, the third of the Land
 and Provinces.

3 Then this Daniel was preferred above the presi-
 dents and princes, because an excellent spirit was in
 him; and the king thought to set him over the whole
 realm b.

b There were three things that made Darius greatly favour Daniel.
 1. Because he prophesied the Destruction of Belshazzar and his Reign,
 for which cause the King of Babylon favoured Jeremiah the Prophet,
 chap. 39. 11, &c. 2. Because he saw so noble a Spirit in him, the
 Spirit of the Holy God. 3. Because Darius himself was old and unfit for
 Government, and therefore took Daniel with him into Media, Jos. Antiq.
 10. 12. whereby the Lord by advancing Daniel, made careful Provision
 for his Church. This was an Act of great Wisdom in Darius, to pre-
 fer Men for their Parts and Merit, and to make them that have most
 of God in them to be their chief Favourites; A thing rarely minded
 by the Princes of the World, who favour them usually most, that do
 most gratifie their Lusts.

4 ¶ Then the presidents and the princes sought to find
 occasion against Daniel c concerning the kingdom d, but
 they could find none occasion nor fault: forasmuch as he
 was faithful, neither was there any error or fault found
 in him.

c Made diligent enquiry, and set their Wits awork about it. Who
 can stand before Envy? This Disease always reigns in Princes Courts:
 Every one would be uppermost, and chief Favourite, and quarrel all
 them that stand in their light; their Eye is evil, because their Prince's
 Eye is good. d And so to have made him guilty of Treason, or other
 high Misdemeanours, Unfaithfulness, and Falseness in the King's Busi-
 ness; but all their Wit and Malice could find none, forasmuch as he
 was conscientiously faithful.

5 Then said these men e, We shall not find any occa-
 sion against this Daniel, except we find it against him con-
 cerning the law of his God f.

f These proud envious Courtiers. f Pliny said of old, it is the
 Custom of Courtiers to study how to make innocent Men faulty:
 and Scripture and Experience tells us, that the most Religious are ac-
 counted most dangerous to the Government, and that Debauchery is
 Loyalty, and that Flatterers ought to be the best Favourites, Eccl. 4.
 12, 13, 14. Nehem. 6. 5, 6, 7. Esther 3. 8. Dan. 3. 12. and this Text,
 are plain Proofs of it; besides the Experience of every Age to this
 day.

day. This was for the Honour of *Daniel's* Integrity, and for a Brand of Infamy upon his malicious Enemies.

Or, came tumultuously. 6 Then these presidents and princes || assembled together to the King, and said thus unto him, King Darius, live for ever.

Or, interdict. 7 All the presidents of the kingdom, the governors, and the princes, the counsellours and the captains have consulted together to establish a royal statute, and to make a firm || decree, that whosoever shall ask a petition of either God or Man for thirty days, save of thee, O king, he shall be cast into the den of lions.

** E. 8. 1. 19. & 8. 8. † Chald. passeth not.* 8 Now, O king, establish the decree, and sign the writing; that it be not changed, according to the law of the Medes and Persians, which † altereth not.

9 Wherefore king Darius signed the writing and the decree g.

g The sum of all was this; they had a Plot against *Daniel*, and his People, to throw him out of place and favour: to effect that they fall upon him in the Point of Religion, which they would make to be Treason. How so? They contrived an Act of Uniformity by an unalterable Law, to ask no Petition of any God or Man but of the King for one Month, upon pain of Death. They wheedled the King into it, and passed it into a Law. The King sees the Plot to be against *Daniel*, and would have saved him, but they held the King to it, they were zealous for executing Laws of their own procuring; it was a Net they had privily laid for this Holy Man, and had got him fast. 1. We see the horridness of this Decree against God, for it was to ungod him for a time, that *Darius* might be Deified. 2. It is marvelous that *Darius* should suffer himself to be periwaded to this Idolatry, Blasphemy and Sacrilege, but that we know it was common to the Kings of the East, to shew themselves willing to be accounted Gods. Some give three Reasons why *Darius* was periwaded to it. 1. Because he was old, and had not much Authority, and by this means he would gain it highly. 2. Because by this the superstitious *Chaldeans* newly conquered would be the better kept under. 3. Hereby he would seem not at all to be beholden to *Cyrus* for the share of his Government. 3. The wickedness of this Decree appeared also in this, that it brake all the Bonds of Nature's Laws, between Superiors and Inferiors, for one Month. 4. The Craft of this cursed *Cabal* is seen in this, that they mind *Darius* that it was his Honour, Interest and Duty to see this Law executed, seeing it was the Custom and Constitution of the *Medes and Persians*, and he himself was a *Mede*. The *Babylonians* had no such Law and Custom, but the others had of old, *Ezra* 1. 15, 19. and *chap.* 8. 8. 5. The Courage, Zeal and Sincerity of *Daniel* in not balking the course of his Devotion for fear of the King's Edict; but as if he had not been concerned at all in it, being overawed by the Fear of God, who was superior to all the Gods and Princes of the World, he made the Command and Institution of God alone, the Rule of his Worship.

10 ¶ Now when *Daniel* knew that the writing was signed, he went into his House; and his Windows being open in his Chamber towards Jerusalem b, he kneeled upon his Knees i three times a day k, and prayed, and gave thanks before his God, || as he did aforetime l.

Or, because he used to do so aforetime. b This was 1 *Kings* 8. 47, 48, 49. according to *Solomon's* Prayer, which doubtless all the devout Jews in this Captivity did observe. Towards Jerusalem, not towards the East which was the manner of the Gentiles, nor towards the King's Palace, lest that in compliance with the King's Edict, he should seem to worship him, but towards the West and the Temple in Jerusalem, where the Holy of Holies stood in the West-end, and because the Temple was the place where the Lord placed his Name and Worship, and promised to appear, and accept his People and their Sacrifices, all being a Type of Christ, through whom only the Saints are accepted. Which doubtless *Daniel* by Faith had an Eye to, believing also that God in his own time would deliver them out of this Captivity, and bring them back again, and that he faithfully minded these things in the midst of his Honours, and Riches, and Employments. i This Posture was always used in times of mourning and danger. Not that we are tied to this Gesture, but it is a comely Posture before the great God, noting our Guilt at the Bar of God's Tribunal, and begging for our Lives by humble Confession and Humiliation, and craving Pardon, and blessing God for his Mercies. * Thus *David*, *Psal.* 55. 17. Their three times were, one at nine in the Morning, which was their third hour of the Day, *Acts* 2. 15. another at the sixth Hour, which was at Twelve a Clock; then *Peter* prayed, *Acts* 10. 9. Another at the ninth Hour, which was our Three in the Afternoon, which was the time of the Evening-Sacrifice, 1 *Kings* 18. 36. *Acts* 3. 1. It is called the Hour of Prayer, and at that Hour our Saviour Christ offered up himself a Sacrifice for us, *Mat.* 27. 46, 50. Now *Daniel* ordered his Affairs so, tho great, that they should not hinder his solemn Divotions to God. l By which we see he was a Holy Man; also that he did not abate his Prayers for the King's Command, nor did he rashly break the Law by doing it purposely, because he did no more than he was wont to do in serving his God. *Daniel* did not impudently, much less sinfully in this Action. 1. Because if he had forborn Prayer to God, he would have declared by it that he preferred Man before God. 2. It was against the Law of Nature, which commands God to be worshipped. 3. against the Dictates and Peace of his own Conscience. 4. Against the People of God, whom he would grieve and stumble by this forbearance. 5. Against his Enemies, by hardning them in their evil Way, and giving them occasion of triumphing and blaspheming.

11 Then these men assembled, and found *Daniel* praying, and making supplication before his God m.

m This Design being laid by them, they watched narrowly, and it took; They came and found all open. He feared not to be found praying, he prevented their breaking open Doors, and rushing in, or making Proof; he owned all and freely offered himself.

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12 Then they came near, and spake before the king concerning the Kings decree, hast thou not signed a decree, that every man that shall ask a petition of any God or Man, within thirty days save of thee, O king, shall be cast into the den of lions n? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not o.

n They had enough now, they came with open Mouth, they pleaded the breach of the King's Laws, they tell the King he had signed it, and it could not be disannulled, the King's Authority and the Honour of the Nation lay at stake. o The King owned such a Law, and it was unalterable.

13 Then answered they and said before the King; That *Daniel* p which is of the children of the captivity of Judah q, regardeth not thee, O king, nor the decree that thou hast signed r, but maketh his Petition three times a day.

p Here they call him, *That Daniel*, as *ver.* 5. that *Daniel*, both by way of Contempt; they had laid him low in their Thoughts and Words, intending the King should have the same Thoughts of him too; and also thinking hereby they should have the fairer Blow at him. q A Prisoner at Mercy, and yet rebelliously flights the King and his Laws. What? because he chose to obey God rather than Men, and ungodly Laws, as this was in the height. Well, that's his great Crime, that he prays to his God three times a day: r Which we account dishonorable to thy Greatness, and unsufferable from such a Mulroom as he is. What! do all the Native Subjects of the King keep his Laws, and must this *Daniel* presume to break them, and be indemnified? Wilt thou tolerate this, O King?

14 Then the king, when he heard these words, * was * So Mark 6. 26. fore displeased with himself s, and set his heart on *Daniel* to deliver him: and he laboured till the going down of the sun to deliver him t.

s He was not wroth with *Daniel*, as *Nebuchadnezzar* upon the Accusation against the three young Men, *chap.* 3. 19. but he was angry with himself, that he should be so moved by his Courtiers against an innocent person of so much Honour and Honesty. t This made him labour to save *Daniel* till Sun set: Sometimes blaming his own Inadvertency and Levity in so rash and sinful a Decree; sometimes considering the great Reverence of so Holy a Man; then the Cruelty and Craft in laying Snares by Laws made on purpose against the best People in his Court and Kingdom. Then withal how hard it was to break or elude a Law that was by Custom unalterable, and how unsafe to reject his Princes when they pleaded for the King and his Laws.

15 Then these men assembled unto the King, and said unto the king, know, O king u, that the law of the Medes and Persians, is that no decree nor statute which the king establisheth, may be changed x.

These were bold Men, they were resolv'd to follow their Blows, and would have their Will rather than the King should have his in this case, which on the King's part was honorable, and royal to retrieve an evil Act, and to retract, at least to mitigate a rigid and rash Decree. x Thus *Haman* contrived and pleaded, yet there was a way found to prevent Execution, *Ester* 8. Again, this Law which they plead was fundamental to make all Laws and Decrees immutable, was absurd and impolitick; for Laws should be essentially changeable by the Law-makers, because they often see greater cause to change a Law when it grows obsolete and burdensome, tho before thought necessary, than to make it at first: whereof we have sufficient Instances in all Nations in all Ages. Will any Legislative Power in the World so bind their own Hands, as to entail a Yoke upon themselves and Nation, which they and Posterity could not remedy? the Intent of the Law-giver is the Law, the Equity of it is the Obligation of it, which also is the true measure of its Duration.

16 Then the King commanded, and they brought *Daniel* y, and cast him into the den of Lions z: now the King speak and said unto *Daniel*, Thy God whom thou serveest continually, he will deliver thee a.

y He had a good mind to do *Daniel* a Kindness, but he could not stem the Tide of his Flatterers, who being croft might machinate some Mischief against him; having this plausible pretence for it, they stood for the Fundamental Laws of the Land, which the King endeavoured to null by his Prerogative for the sake of one Person, his pure Vassal, being an Alien and of another Religion, which was contrary to that which was by Law establish'd. z Thus the best Man in the Kingdom becomes a Sacrifice to the Malice of the vilest Men, the King consenting and commanding it against his Conscience, but for Reason of State, being inexcusable, for assuming the Honour and Worship of a God, exclusive to all other Gods and Worship; and for all that he was convinced of the true God, would not worship him, nor suffer others to do it upon pain of Death. a No thanks to him; why then did he cast the Servant of God to the Lions to try Experiments upon him? no, to excuse himself, and to comfort *Daniel*, but to little purpose either.

17 And a stone was brought, and laid upon the mouth of the den, and the king sealed it with his own signet, and with the signet of his Lords: that the purpose might not be changed concerning *Daniel* b.

b They are resolved to make all fast and sure. So did the Enemies of the three young Men by the hellish Heat of the fiery Furnace. So did the Enemies of Christ. *Matth.* 27. *ver.* 66. So did *Herod* serve *Peter*, *Acts* 12. 4, &c. Thus *Paul* and *Silas* were made sure, *Acts* 16. 23, 24. Thus the Heathen Persecutors, that thought by variety, cruelty and universality of Persecutions and Torments, to drive the Christian Religion out of the World: and thus *Antichrist* by *Crusades*, *Majacres* and burnings. In this flogging of the Den they took away all Power.

Power from the King of delivering *Daniel*, because they knew he favoured him. By which the Power and Providence of God for his Preservation and Deliverance was the more signalized, *Acts* 4. 26, 27, 28. Thus the Lord gratifies the Enemies of his People oftentimes, as if they had a Commission from him to do their worst, and they go a great way in it, as far as they have Rope, *Isa.* 10. 6, 7. *Luke* 22. 53.

18 Then the King went to his palace, and passed the night fasting: neither were instruments of musick brought before him, and his sleep went from him.

c Yea, and without Instruments of Musick, and Sleep. The King was in Perplexity, he was under great Conviction that he had done very dishonourably and cruelly, by hearkening to the Counsel of his wicked Courtiers; he should have rescinded his rash Decree, and rated them for their Barbarity against *Daniel*, and have over-ruled them, and let him out; he is convinced of all this, and grieves for it, but to little purpose. Many are displeased with themselves for their Vices, yet are drawn away with them; and upon Point of Honour or other carnal Ground, never come to true Repentance, which consists in a change of Heart and Life. *Herod* was a like troubled for *John Baptist*, but for all that, for his Oath sake to a wanton Wretch, and for the Company's sake, he sent and beheaded him, *Mat.* 14. 9.

19 The king arose very early in the morning, and went in haste unto the den of lions.

d Watching and grieving, and being between fear and hope, longing to be satisfied.

20 And when he came to the Den, he cried with a lamentable voice unto *Daniel*, and the king spake and said to *Daniel*, O *Daniel*, servant of the living God, is thy God whom thou serveest continually, able to deliver thee from the Lions?

e This was a Commendation both of *Daniel* and his God, tho he served both very courly. *f* Is he Omnipotent? surely if ever he will put forth his Power it will be in thy cause, for thou serveest him continually, thou wilt not be frightened from his Service by Savage Beasts, by ramping and roaring Lions; now it will appear what thy God will do for his Servant. Ah poor King! God is a better Master to his Servants than thou art, even to *Daniel*.

* *Ch.* 2. 4. 21 Then said *Daniel* unto the King, * O king, live for ever. *g*.

g He prays for the King's Prosperity, tho he suffered under his hand.

22 My God hath sent his angel, and hath shut the Lions mouths that they have not hurt me: forasmuch as before him Innocency was found in me; and also before thee, O king, have I done no hurt. *h*.

h He had his Eye specially to him whose Cause and Honour was concerned in this matter. The Lord either took the Lions Hunger away from them, or made *Daniel* appear terrible to them, or literally shut their Mouths. *i* Because by Faith he trusted in the Lord, *Heb.* 11. 33. therefore the Papists from hence falsely conclude Justification by Works and Merits, assigning fallaciously a false Cause instead of a principal, formal and meritorious Cause; for the word *forasmuch* or *because* in Scripture doth often signify an Occasion rather than a Cause, *Psal.* 25. 11. *Pardon my Sin for it is great.* *Daniel* did not use to argue thus, but the contrary, *Dan.* 9. 7, 18. *Daniel* pleads the Innocence of his Cause to the King in Suffering, not the Righteousness of his Person; and that the Lord delivered him to assert his Honour in his unjust Sufferings. *k* Nor have I sinned against thee, O King; the fear of God is set before the honouring of Kings, *1 Pet.* 2. 17.

23 Then was the king exceeding glad for him, and commanded that they should take *Daniel* up out of the den: so *Daniel* was taken out of the den, and no manner of hurt was found upon him: because he believed in his God. *l*.

l He trusted in God's Power and Faithfulness, not to work a Miracle, but committed himself to him as a righteous Judge; who would deliver here, or save him hereafter.

24 And the king commanded, and they brought those men which had accused *Daniel*, and they cast them into the den of lions *m*, them * their children, and their wives *n*, and the Lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

m Thus they digged a Pit for another, and fell into it themselves, which the Heathen say was a very just Law, the Law of Retaliation, which the Lord doth often observe, as in *Adonibezec*, and *Ahab's* Cases, and many more. *n* *Darius* was yet cruel in this Execution, because he cast in with them to the Lions, their Wives and Children. This is not without precedent in Scripture, as in *Corah* and his Company, *Achan* and *Haman*, for the greater Terror? for the Kings Justice in this Fact, we need not trouble our selves, it being the Custom of the Arbitrary Tyrants of the East.

* *Ch.* 3. 29. and 4. 1. 25 Then king *Darius* * wrote unto all people, nations and languages, that dwell in all the Earth, Peace be multiplied unto you.

o i. e. Of the known Earth then, being chiefly that great Empire; for what had he to do in all the World besides? It is usual with the *Turk*, *Tartar*, *Chinise*, to arrogate the same Universality with the like Pride.

26 I make a decree, that in every dominion of my kingdom, men tremble and fear before the God of *Daniel*: for he is the living God, and steadfast for ever; and his Kingdom that which shall not be * destroyed, and his dominion shall be even unto the end. *q*.

Ch. 2. 44. & 4. 3, 34 & 7. 14, 27 & 1. 33. *p* Take heed how they speak evil of this great God, but own and honour him as such; whereof he gives the Reason following. *q* You would take *Darius* by these words to be a Convert; how far this

went with him, and how long it lasted, who knoweth? Surely if he were in earnest, he would forsake his Idolatry, and set up the Worship of the true God in his Kingdom, that his Subjects might turn from dumb Idols, as inconsistent with the living God and his Worship. Howbeit, it's clear that *Darius* had learnt this Doctrine from *Daniel*, whom he heard and honoured, and was the more convinced of it by this miraculous Deliverance of *Daniel* from the Lions.

27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in Earth, who hath delivered *Daniel* from the power of the lions.

28 So this *Daniel* prospered in the reign of *Darius*, and in the reign of *Cyrus* the Persian. *r*.

r *Chap.* 1. ver. ult. Who was after *Darius* his Death, which was called say some, *Nabonnedus*. *Daniel* continued all this time in great Honour.

CHAP VII.

Daniel seeth a vision of four beasts. 1—8. of the ancient of days delivering a Kingdom to the son of man, 9—14. The Interpretation thereof, which troubleth *Daniel*, 15—28.

1. IN the first year of *Belshazzar* King of Babylon, *Daniel* had a dream, and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

This Prophecy is written in *Chaldee*, to be a Monument and Document to *Belshazzar*, of the Reverence his Father and Grandfather shewed towards God, who had done such mighty Works for them, and against them, to humble their Pride, and make them know that the High God ruled, and they reigned at his Mercy. Howbeit *Belshazzar* made no use of it, but lifted himself up in Profaneness and Pride, till the Wrath of God pluck'd him down. Now *Daniel* begins to declare the Visions God shewed him at sundry times, therefore he goes back to the first Year of *Belshazzar*. It is observed by the Curious, that the word *Belshazzar* is here changed by the Prophet, one Letter transposed, which alters the Signification greatly, for his Name *בִּלְשַׁצְר* *ch.* 5. 1. signifies *Treasures searched out and possessed*; but the word in the Text is this, *בִּלְשַׁצְר* which signifies *Bell* is consumed with the Fire of an

Enemy, as was prophesied by *Jeremy* *Ch.* 50. 2. and 51. 44. See *Jer.* 51. 25. 58. The Jews used to change the names of Idols and Idolaters, and it turned to a Reproach to them, as *Grotius* proves well out of *Moses de Korzi*. These Visions of *Daniel* were sent, and recorded by him in Writing for the Benefit of the Church, to rectify their Mistake; for they thought all things would succeed prosperously after they returned out of their Captivity: yet they should find a world of Troubles in many Generations following, seeing of the 4 great Monarchies, which he calls Beasts, there was but one passed, and that they should find three more yet to come. This *Daniel* dreamed, saw, wrote, and told the sum of it.

2 *Daniel* spake and said, I saw in my vision by night, and behold, the four winds of the Heaven * strove upon the great sea. *z*.

* What is meant by Winds, because *Daniel* doth not expound, Expositors think there is room left for every ones Conjecture, wherein that seems most likely, that by the four Winds of the great Sea is signified Commotions of contrary Nations and Factions striving together by Wars, and producing these four Beasts successively. That this is often signified by Winds is plain, as in *Jer.* 49. 36. and 51. 1 where the Destruction of *Babylon*, the first Monarchy, and of *Elam*, i. e. the Persian Monarchy, is thus foretold. The great Sea in Scripture is the Mediterranean Sea, called now Levant, Archipelago, Straits, &c. It is so called. 1. Comparatively, for the Jews called Lakes Seas; as the Sea of *Galilee*. *Genezareth*, *Cinneroth*, the dead Sea, or Lake of *Sodom*; but the Mediterranean was *Famma rabba*, the great Sea for his Length and Breadth, above all the Lakes put together though it be it self but a Lake in Comparison of the *Atlantick* and *Indian* Oceans. 2. Great-Sea, because the great Stage of Action hath been on it, and adjoined to it: and all the four great Monarchies have been Masters of it. 3. Allegorically, for it is usual in Scripture to compare People to Waters, and Nations to Seas, *Rev.* 13. 1. and 17. 15. called so from the the confused Noise of it, *Rev.* 19. 6. and from the Unstability of them, always running and rolling with every Wind as it blows, endangering those that ride upon the Backs of its swelling Waves.

3 And four great beasts came up from the Sea, diverse one from another. *a*

a That is four great Monarchies, great in comparison of particular Kingdoms that were little to them; Beasts for their Idolatry and Tyrannical Oppressions and Depredations.

4. The first was like a lion *b*, and had * eagles wings *c*; * *Isa.* 14. and I beheld till the wings thereof were pluck'd *d*, 13. 14. and it was lifted up from the Earth, and made *Jer.* 48. 40. & 49. 22. stand upon the feet as a man, and a mans heart was given unto it. *Orwhere-wish.*

b One the King of Beasts, the other the King of Birds; for which he is called the Golden-Head, as *Dan.* 2. 32. 38. This was the *Chaldean* or *Assyrian* Empire, whose seat was first at *Babylon*, after at *Nineveh*, and then at *Babylon* again. *c* They were swift, overrunning many Countries, and brought their Monarchy to a prodigious Height in a short time. Thus *Jeremy* prophesied, he should come up as Clouds, his Chariots shall be as a Whirlwind, his Horses are swifter than Eagles, *ch.* 4. 13. and in the 7th Verse he is called a Lion. *d* Which was first in stopping the Career of their Victories, and after in casting them out of their Kingdom. The Nation was not destroyed, but their Monarchy. This was truly verified in *Nebuchadnezzar* after he was as a Beast turned out amongst Beasts. *Dan.* 4. 31, 32, 33, 34. and finished upon his Son *Belshazzar* for not taking warning, *Dan.* 5. 22.

5 And behold, another beast *e*, a second like to a bear *f*, and it raised up it self on one side *g*, and it had three ribs in the mouth of it *h* between the teeth *Or, it raised up one dominion.*

† Chald. *prolonging*
in life was
given them

Xenophon
lib. 4. pag.
63, & 77.

*Ch. 2.44.
Mic. 4. 7.
Luk. 1.33.

† Chald.
Heath.

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might be a Type and Forerunner of *Antichrist*, and did many things against the Jewish Church, with Craft, Cruelty and Blasphemy: but he was no part of the fourth, but of the third Beast; whereas *Daniel* here points mainly at the Roman Power and Persecution, especially by the little Horn, which lasted till his Ruine; after which it is clear the Lord Christ will reign in and over his Saints much more gloriously; which the Jews will never be beaten from, because there are so many signal Places in the Prophets speaking of it, yet unfulfilled, and in the *Apocalypse* to the wise Reader, after the Beast and Whore are destroyed with all their Supporters. But enough of that at present.

26. But the judgment shall sit, and they shall take away his dominion, to consume, and to destroy it * unto the end.

* Luk. 1. 33 27. And the * kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the † most High, whose kingdom is an everlasting kingdom, and all || dominions shall serve and obey || him.

† Chald. high ones. || Or, rulers. || That is, the people. * Ver. 15. ch. 8. 27. & 10. 8. my heart.

† Chald. u. i. e. Of the Vision, and the Angel's Interpretation. * 1. Because brightness it became him so to be, as a holy wise Man ought to be in that case. 2. By this Impression made upon him God would have it laid up in his Heart to be drawn out occasionally, and delivered to his People, and that all these wonderful Discoveries from God might engage him more earnestly in Prayer for the Church of God, as he doth, ch. 9.

C H A P. VIII.

The Prophet's vision of a combate between the ram and he-goat, 1 — 12. of the two thousand and three hundred days of sacrifice, 13, 14. Gabriel comforteth Daniel, interpreteth the vision to him: Daniel faints and astonish'd thereupon, 15 — 27.

1 IN the third year of the reign of king Belshazzar y, a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first z.

y This follows then in time after the former: Those things that were meet for the Chaldees to know, are recorded by Daniel in that Tongue; but now he writes in Hebrew, which lasts to the end of the Book, because these things relate to the Church of Christ, Jew and Gentile, to the end of the World. z In the other Vision he speaks of all the four Monarchies; here only of the three first, this Vision being both as a Part and a Comment upon the first.

2 And I saw in a vision (and it came to pass when I saw, that I was at Shushan in the palace, which is † in the province of Elam a) and I saw in a vision, and I was by the river of Ulai b.

† Heb. in Elam the province. a In his Mind and Thoughts, not bodily; and so he was also by the River Ulai. Some think he was locally there, being sent thither in Embassy by Cyrus; but Daniel was now at Babylon, when it was besieged and taken, Dan. 5. he was only there in Spirit, as the Prophet Ezekiel saith he was in Jerusalem, Ezek. 3. 1. Now Daniel had this Vision at Susa, because their Deliverance was to come by Cyrus the Persian, or Elamite; for Elam is Persia. This City was called Shushan, i. e. a Lily for the Pleasantness of it; such Names they give also their Cities in China. b A River whose Waters were so wholesome that they were carried far, and the King drank of no other.

3 Then I lifted up mine eyes, and saw, and behold, there stood upon the river a ram, which had two horns c, and the two horns were high d: but one was higher than † the other e, and the higher came up last.

† Heb. the second. c By which is meant the Kingdom of the Medes and Persians, as it is in ver. 20. where it is so interpreted. Before, it was called a Bear, and here a Ram, both noting the same thing, though by different Expressions: A Ram, because he is a fighting Creature, pushing. d i. e. They were very powerful. e i. e. The Median, though it came up last, yet was highest at first; but afterward the Persian was much superior in Magnificence and Fame, which was verified in Cyrus; who had an incredible Heap, even 50 Millions of Talents. See Curtius and Strabo.

4 I saw the ram pushing westward f, and northward g, and southward h: so that no beasts might stand before him i, neither was there any that could deliver out of his hand, but * he did according to his will, and became great k.

f i. e. Towards Babylon, Syria, Cappadocia, Asia the less, and Greece, all westward from Media and Persia; for the Persians under Darius and Xerxes made War against Greece. g i. e. Against the Armenians, Iberians, Lydians, Colchis, Cyprians. h i. e. Against Ethiopia, Arabia, Egypt, which Cambyses invaded. i They prospered and conquered all, as did Cyrus. k He prevailed against all that opposed, and did what he would without Controul, and became the greatest King of the Earth then.

5 And as I was considering, behold, an he-goat l came from the west on the face of the whole earth m, and || Or, none touched not the ground n: and the goat had † a notable horn between his eyes o.

† Heb. a horn of sight. l The Grecian Empire, represented by a He-goat, because the Greeks were called *Agians*, i. e. goatish; and their Sea was called the *Agæan Sea*: because that Country and its Islands abounded in Goats, as the word signifies. This He-goat answers to the Belly and Thighs of the Image, and to the Leopard and third Beast. m i. e. In that Part of Asia where he opposed Xerxes, and over-ran all the Eastern Empire. n Therefore called a Leopard with Wings, for he conquered

with incredible Swiftneſs in a ſhort time; for in fix Years Space he overcame the Medes and Persians, Babylon, Egypt, and all the Countries round, far and near, as if he had but travell'd over them; so he came, ſaw, and overcame them. o This was Alexander the Great, the Western Emperor. Creatures that have one Horn are therefore strong, as the Monoceros or Unicorn, Numb. 23. 22. Between his Eyes, noting his Power and Policy, also his wife Council, Captains and Conduct, as Parmenio, Clitus, Philotes, &c.

6 And he came to the ram that had two horns p, which I had ſeen ſtanding before the river, and ran unto him in the fury of his power.

p i. e. The King of Media and Persia, and joined Battel presently and furiously, ſebu like.

7 And I ſaw him come cloſe unto the ram, and he was moved with choler againſt him, and ſmote the ram, and brake his two horns q, and there was no power in the ram to ſtand before him, but he caſt him down to the ground, and ſtamped upon him r: and there was none that could deliver the ram out of his hand.

q viz. Artaxerxes Mnemon, who aided Cyrus againſt Alexander, and also Darius Codomannus; theſe are the two Horns, or rather the Medes and Persians. r He overthrew him utterly, that he could never riſe again. This was at Granicum, Iſſum, and Arbela.

8 Therefore the he-goat waxed very great s, and when he was ſtrong, the great horn was broken t: and for it came up four † notable ones, * towards the four † Heb. of fight, a ver. 5. * Ch. 14.

s By conquering all the Eaſtern Empire and Power even to India. t This was the mighty Power of the Lord of Hoſts, who is higher than the higheſt, and ſtronger than the ſtrongeſt, though they ſeem invincible; Verily every Man at his beſt Eſtate is altogether Vanity, Selah. When Alexander the Great was greateſt, in his Youth, not 33 Years old; when he called himſelf the Son of Jupiter; when he was ſworn with Victories and Succeſſes; then was he broken, and that to pieces, for he, his Mother, Son, Brother, and all his Kindred, were deſtroyed. So weak are the greateſt to bear Proſperity long! for this Wonder of Men, by Pride, Luxury and Paſſion, prepared himſelf for Ruine; he that wept becauſe he had not another World to conquer, and wanted breathing room in this, how ſoon was he tumbled into a Grave of ſix Foot? u 1. Antipater got Greece, 2. Aſia was poſſeſſed by Antigonus. 3. Ptolemy got Egypt. 4. Seleucus had Babylon and Syria. All theſe were variously ſituated, to the Eaſt, Babylon and Syria; to the South, Egypt; to the North, Aſia the leſs; to the Weſt, Greece.

9 And out of one of them * came forth a little horn x, which waxed exceeding great, toward the ſouth y, and toward the eaſt z, and toward the pleaſant land a.

* Ch. 13. & 11. 11. x This little Horn was Antiochus Epiphanes, he aroſe out of the Seleucids of Syria; called a little Horn, i. e. becauſe he was much leſs than Alexander, called a notable Horn, 4. 5. 2. Little, becauſe he was the youngeſt of his Brethren. 3. He was held a Priſoner and Pledg at Rome, whence he eſcaped. 4. Little, becauſe he had nothing at firſt of Greatneſs and Heroick Nobleneſs in him, alſo of low Fortune. y i. e. Egypt, where he beſieged and took many Places from Philometer, till the Romans ſtopped him. z i. e. in Syria, Babylon, Armenia. a Judea, ſo called becauſe of the Temple and People of God in it, and the Fruitfulneſs of it, Ezek. 20. 6. the Glory of all Lands. So v. 15. Pſal. 48. 2, 3. &c. Jer. 3. 19. Dan. 11. 16, 41, 45.

10 And it waxed great, even || to the hoſt of heaven b, and * it caſt down ſome of the hoſt, || and of the ſtars to the ground, and ſtamped upon them.

b i. e. The Church of God militant, who worſhipp'd the God of Heaven, who are Citizens of Heaven, whoſe Names are written in Heaven; and among theſe chiefly the Priests, and Nobles, and Champions, who were as Stars ſhining above the reſt; theſe he profaned and ſlew cruelly.

11 Yea, he magnified himſelf even || * to the prince || Or, of the hoſt c, and || by him the daily ſacrifice was taken * away d, and the place of his ſanctuary was caſt down e.

c Not only againſt the High-Prieſt Onias, whom he put from his Prieſthood, and ſold the High-Prieſthood, 2 Macc. 4. but againſt God himſelf, which ſhewed his daring Inſolence, and God's Patience and Permiſſion for the Sins of his People. d For he ſo perſecuted the People of God, that he forced them to omit the Worſhip of God. e He took away the Uſe of the Temple as to the Holy Service and Sacrifices, commanding that it ſhould not be called the Temple of God, but of Jupiter Olympus, whoſe Image he ſet up in it, and gave the Prieſthood to wicked Men, as Juſon and Menelaus.

12 And || an hoſt was given him againſt the daily ſacrifice by reaſon of tranſgreſſion f, and it caſt down the truth to the ground, and it practiſed, and prospered g.

f i. e. Either the Tranſgreſſion of the Priests, for Juſon perſidiously took away the Prieſthood from his Brother Onias, and after Menelaus did the like by him: Or elſe for the Sin of the People about the Worſhip of God: Or elſe Antiochus wickedly, and in Contempt of God, put Souldiers into the City to hinder or break up the Meetings of God's People about his Worſhip, 1 Macc. 1. 47. g The Truth, i. e. the Law of God, called the Law of Truth, Mal. 2. 6. which Antiochus cut in pieces, and burnt, 1 Macc. 2. 59. This was his Practice, and it ſucceeded for a time as he deſired.

13. ¶ Then I heard one ſaint ſpeaking, and another ſaint ſaid unto || † that certain ſaint which ſpoke h, † Heb. How long ſhall be the viſion concerning the daily ſacrifice, and the tranſgreſſion || of deſolation i, to give both

both the sanctuary and the host to be troden under foot?

^b By the first is meant an Holy Angel, by the other is meant Jesus Christ, *Palmoni*, a Numberer or Revealer of Secrets, a wonderful Revealer, *Isa.* 9. 6. Of him the Angel asks this Secret concerning the Calamity of the Church, how long it would last, for Daniel's sake and his People. For the Lord Christ is the Teacher of his People, the Wisdom of God, and hath all this in his Power by Office, and as he stands in relation to his Church, and for them. ² The Lord knows his suffering People are much concerned about the time of their sufferings, because there is an appointed time for it, and the Lord doth sometime reveal it, as we see here, unto his considering ones, *ver.* 5. and praying Saints, *ch.* 9. They cry out in their Agonies, how long O Lord! and it's an Addition to their Sorrow, that no Man knoweth how long, *Psal.* 74. 9. How long shall Antiochus continue his tyrannical Vexations against the People of God, and the Worship of God! This is the treading down of the Sanctuary, and the Host.

¹⁴ And he ^k said unto me, Unto two thousand and three hundred [†] days; then shall the sanctuary be [†] cleansed.

^k i. e. That Angel unnamed; why did he speak to Daniel, and not to the Angel that asked him? Because Daniel, and the Church to which he related, and was to communicate the Answer, was most concerned in it, and the Angel that asked the Question did it upon their Account. ¹ This seems to many learned Men a very difficult Place, i. e. where to begin, and where to end these Days. ¹ Some explain it thus, a Year contains 365 Days; then 2300 make six Years 3 Months and 18 Days, reckoning in 2 Days of the Leap-years gained, from the super-numerary Hours and Minutes. Now this time begins at Antiochus his first Entrance into Judea, when he profaned the Priesthood, and takes in also his second coming in, when he interdicted their Worship, set up an Idol in the Temple, and interrupted the daily Sacrifice. ² Others count the 2300 Days from the Peoples Revolt, which was procured by Menelaus, which began in the Year 141 of the Reign of the Seleucides, *1 Mac.* 1. but Antiochus did not act his Impieties till the next Year after, *ver.* 142, in the 6th Month, and the 6th Day; from whence if we reckon to the 15th Day of the 9th Month of the Year 148, there will fall out precisely six Years, three Months, eighteen Days. ³ Others reckon a little otherwise, from the Beginning of Antiochus his Profanations to his Death: From 143 to 148, taking in both Years to the Number. For though Judas Maccabeus recovered the City, and cleansed the Temple in 148, yet Antiochus was not dead till 149, till when the Work was not finished. ⁴ Others make it to begin in the Year of the Seleucides 145, and to end anno 151, two Years after Antiochus's Death, for the Abomination of Desolation was set up in the Month Chisleu, *1 Mac.* 1. 17. and not till two Years after Antiochus's Death was Nicanor overthrown with all his Army. Thus Jacob Capell and *L'Emperour*. ⁵ Others reckon not Days but Sacrifices (at two every Day) and restrain the time to fewer Years, out of Maccabees, Joseph.

¹⁵ ¶ And it came to pass, when I, even I Daniel had seen the vision, and sought for the meaning ^m, then behold, there stood before me as the appearance of a man ⁿ.

^m Having obtained the Favour of knowing something, he longed for a more clear Discovery of those things; and he had his Desire granted. ⁿ Either the Angel Gabriel or Michael, who appeared often in the Shape of Men, and are the Messengers of God in the great things concerning his Church, *Heb.* 1. *ut.* Others will have this Angel to be Christ.

¹⁶ And I heard a mans voice ^o between the banks of [†] Ch. 9. 21. Ullai, which called and said, * Gabriel, make this man to [†] Luk. 1. 25. understand the vision ^p.

^o i. e. Of him but now before-mentioned, namely, Christ. ^p i. e. By declaring it more plainly to him: this shews Christ to be God, in commanding and sending his Angel. Gabriel signifies the Strength of God.

¹⁷ So he came near ^q where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man ^r; for at the time of the end shall be the vision ^s.

^q He came near that he might speak more familiarly to him, yet Daniel could not bear the Glory of it, *Mat.* 17. 6. How much less can we bear the Glory of God, and how graciously hath the Lord dealt with us to teach us by Men and not by Angels; and how vain are they who aspire to a Converse with Angels here on Earth? ^r He calls him Son of Man, to make him mind his Frailty, and not to be lifted up with Visions, and this great Condescension and Familiarity of Heaven with him. ^s i. e. In God's appointed time, i. e. in the latter Generations, but not now in thy Life time, but about 400 Years hence. See *ver.* 26.

¹⁸ Now * as he was speaking with me, I was in a deep sleep on my face toward the ground ^t: but he touched me, and [†] set me upright ^u.

^t Being terrified and astonished with the Splendor and Grandeur both of the Messenger and Message, by the Sight and by the Voice. ^u By one Touch only. The Power of Spirits is incomparably greater than the strongest of Men. Carnal, and Flesh and Blood, in Scripture signify weak, *2 Cor.* 10. 3, 4.

¹⁹ And he said, Behold, I will make thee know what shall be in the last end of the indignation ^x: for at the time appointed the end shall be ^y.

^x i. e. That God will raise up Antiochus to execute his Wrath against the Jews for their Sins, and that yet there shall be an End of that Indignation; God will have the End of his Intension, and the End of his Execution, in all his severe Providences relating to his People. ^y This he saith to make us wait patiently. He that believeth will not make haste.

²⁰ The ram which thou sawest having two horns, are the kings of Media and Persia ^z.

^z Or the Kingdom, *ch.* 7. 27.

²¹ And the rough goat is the king of [†] Greece ^a, and the great horn that is between his eyes is the first king ^b.

^a Of Favan, or Ion, or Joan, which properly is Asia the less, which was inhabited by Favan, *Gen.* 10. 2. but spread over all Greece, and all spake Greek, and the Sea was thence called the Ionian Sea. See more in Bochart. ^b i. e. Alexander the Great; called the Great from his great Power, Success and Possessions; and the first King, i. e. in Asia, and by his Exploits and Victories over the Persian Monarchy; for else there were other Kings of Greece before him, but none of them in the Sense aforesaid.

²² Now that being broken ^c, whereas four stood up for it ^d, four kingdoms shall stand up out of the nation, but not in his power ^e.

^c i. e. Broken by Death, which breaks the Horn of all Pride and earthly Glory. ^d i. e. Four Kingdoms of the Nation of the Greeks. ^e That is, not in his Majesty and Magnificence, but inferior to him.

²³ And in the latter time of their kingdom ^f, when the transgressors [†] are come to the full ^g, a king of fierce countenance ^b, and understanding dark sentences ⁱ, shall stand up.

^f i. e. When they were come to the Height, and beginning to decline: It notes that time when the Romans began to seize part of the Grecian Kingdom, by Emilius Probus, who subdued Perseus King of Macedonia, and thereby brought all Greece under the Roman Jurisdiction, which was 166 Years before Christ was born, that very Year Antiochus set up the Abomination of Desolation. ^g When the Jews were grown to an Excess of Wickedness, which called for Punishment, then God suffered Antiochus to persecute them. ^b Such was he; the word is translated impudent, inhumane, for the Countenance is the Discoverer of the Mind and Manners oftentimes. ⁱ Full of all Subtily; another Julian, to lay Snares, and fetch over the inconstant and backsliding Jews, such an one all Histories declare this Antiochus to be.

²⁴ And his power shall be mighty, but not by his own power ^k: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty, and the [†] holy people ^l.

^k Not by any Heroick Deeds, or truly Regal Qualities, but by making use of the Jewish Factions, and also through the Divine Permission and Commission given him to punish a backsliding degenerate Nation; lastly, by the Help of Eumenes and Attalus, by whose Means and Help he got up to this Height, who being Kings, suspected the Roman Power, and raised him to be a kind of Check to them. ^l He shall by Force, Craft and Cruelty, destroy many of God's People, from the highest to the meanest Ranks of them.

²⁵ And through his policy also he shall cause craft to prosper in his hand ^m, and he shall magnify himself in his heart ⁿ, and by ^{||} peace shall destroy many ^o: he shall ^{||} also stand up against the prince of princes ^p, but he shall be broken without hand ^q.

^m He shall contrive many Devices, and most of them shall take; he shall be a great Master of those kind of Artifices; all to circumvent and destroy, as Beasts and Birds of Prey have a kind of Craft to compass, and then devour their Prey. ⁿ He shall take a Pride in his wicked Devices and Tricks. ^o Under colour of Kindness, and promising Peace and Amity, shall lull Men asleep, so as to fear nothing from him. ^p All this you find verified of him in the Maccabees and Josephus. He fought against God in removing the High-Priest, affronting God's Laws, profaning God's Worship, Name and Temple, and setting up the Image and Worship of Jupiter there. ^q By a Disease whereof he died, *1 Mac.* 6. 8. *2 Mac.* 9. 5.

²⁶ And the vision of the evening and the morning which was told, is true ^r: wherefore * shut thou up the vision ^s, for it shall be for many days.

^r i. e. Of the 2300 Days before, *ver.* 14. This Exposition of it is true, plain and certain, and therefore to be believed, and seriously minded. ^s Lay it up in thy Heart, keep it secret, reveal it to none till it be fulfilled. He doth not mean that it should be concealed from the People of God that were wise in Heart, for they were concerned in it, and therefore it was revealed to Daniel. But he would not have it revealed to the Chaldeans and profane Heathens, and therefore it was written in Hebrew and not in Chaldee. It was to be fulfilled in after-times, and therefore to be safely laid up, and wisely to be thought on and improved. Therefore it is added, for it shall be for many Days, *ver.* 300 Years after this, in the time of the Seleucides; long after Daniel's Days, and that Generation. See *Rev.* 22. 10.

²⁷ And * I Daniel fainted, and was sick certain [†] Ch. 7. days ^t: afterwards I rose up and did the kings business ^u; and I was astonished at the vision, but none understood it.

^t 1. Greatly afflicted to consider the sad Calamity that should befall the poor People of God. This he did in Sympathy and Compassion with his People, upon whom these sufferings should fall. ² Under the dreadful Apprehensions of God's Wrath provoked by his Peoples Sins, which made it an Act of Justice in God to punish them thus severely. ³ That Daniel should not be lifted up with this Vision and Revelation. ⁴ That hereby Daniel might be in a due Frame of Humiliation and Posture for Prayer. ⁵ To shew the powerful Operations and Impressions of the Mind upon the Bodies of Men by the Passions chiefly of Fear and Grief, causing often Faintings and Consternation, which appears most in thoughtful good Men, whereof are many Instances in Scripture, *Hab.* 3. 16. *Rom.* 9. 1, 2, 3. ^u Having digested his Grief, and recovered Strength, he minded his Place, Duty and Trust, and concealed the whole, that they might not see it by his Countenance; though he had deep Thoughts of Heart about it.

CHAP. IX.

Daniel understanding by books the time of the captivity, maketh confession of sins, prayeth for the restoration of Jerusalem, i—19. Gabriel informeth him of the 70 weeks; at the end whereof deliverance should be wrought by the Messiah, 20—27.

*Ch. 1. 21.
& 6. 28.
† Heb.
Madai.
|| Or, in
which he,
&c.

IN the first year *x* of * Darius the son of Ahasuerus, of the seed of † the Medes *y*, || which was made king over the realm of the Chaldeans *z*;

* That is, immediately after the Overthrow of the Kingdom of Babylon, which was also the Year of the Jews Deliverance from their 70 Years Captivity, therefore punctually here set down. The Lord hath carefully recorded the several Periods of Time that relate to his Church, and the signal Providences both of Mercy or Judgment exercised to wards it: for hereby God is glorified in the signal displaying of his Attributes, and the Saints Graces exercised, especially Faith and Patience; by calling to mind what God hath done in time past, *Psal. 77. 5, 6, 7.* *y* This Darius was not Darius the Persian, under whom the Temple was built, as Porphyrius would have it, that thereby he might persuade unlearned Men that Daniel lived long after the time that he did live in. Therefore this is called Darius the Mede, and by the Greeks called *Cyaxares*. † And this is confirmed by Xenophon.

2 In the first year of his reign, I Daniel understood by books *a* the number of the years, whereof the word of the LORD came to * Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem *b*.

a By sacred Books, both of *Jeremy* the Prophet, *Jer. 25. 11, 12* and *29. 10*, so also the *Pentateuch*, which he had, as is plain, *ver. 10, 11, 12, 13, &c.* by which we see this great Prophet did not disdain to study the Word of God, and the state of the Church of God, though he had the Converse and Revelation of Angels, and though he was in a Heathen Court, and in high Office, which required great Attendance. *b* *Jer. 7. 34.* and *22. 5.* and *25. 18.*

3 ¶ And I set my face unto the Lord GOD, to seek by prayer and supplications, with fasting, and sackcloth, and ashes *c*.

c Observe two things. 1. That deep revolting and deep Afflictions call for deep and solemn Humiliation. 2. God's Decrees and Promises do not excuse us from Duty and Prayer, but include it and require it. God will be inquired of for those things which he hath purposed and promised to give his People, *Ezek. 36. 37.* And if it be objected by any, (as it is by *Calovius*) that God's both Threats and Promises are absolute and not Hypothetical, as they will prove by *Jer. 25. 11, 12*, and *29. 10.* It's answered, that, 1. Though it be spoken peremptorily and absolutely, yet not without a tacit Condition and secret Reserve in God; *Jom. 3. 4.* 2. God often speaks positively, to put Sinners in the more awe of his Judgments, and to drive them to Repentance, *Jer. 18. 7, 8, 9, 10.* 3. If God give a Reason of his Threatning, viz, because they have despised his Word, and abused his Patience, *2 Chron. 36. 15, 16.* *Luke 19. 42, 43, 44.* then the Threat is absolute. 4. And if God add upon his Threatnings such Words as these, *I will not bear you, pray not for this People*, of which we have many Instances, then it's peremptory. 5. When the Threat and the Judgment threatned is the Fruit of God's Decree, then it is irreverfable; not else. Mind all these Rules well in this Case.

4 And I prayed unto the LORD my God, and made my confession *d*, and said, O * LORD, the great and dreadful God, keeping the covenant *e*, and mercy to them that love him, and to them that keep his commandments:

d By this it appeareth, 1. He prayed in Faith, to the true God, and his God. 2. He made Confession of Sin when he prayed for Deliverance because hereby he justified God in the Captivity of his People. 3. He knew if God vouchsafed Pardon of Sin, upon this Confession, that would be a sure Foundation of future Mercy. 4. He set down here the Words of his Prayer, because it is the Prayer of a righteous Man, and one of God's eminent Saints and Favourites in Scripture, who had great Power with God in Prayer, *Job 42. 7, 8, 9.* *Ezek. 14. 14, 20.* *Jam. 5. 16.* *e* He puts God in mind of his Covenant, *Deut. 7. 8.* *Neh. 1. 5.* he calls him great and dreadful, as to his severe Justice and Wrath; now though the Covenant hath Promises and Mercy, yet it includeth Obedience on our Part, as here is expressed.

5 * We have sinned and have committed iniquity, and have done wickedly, and have rebelled *f*, || even by departing from thy precepts, and from thy judgments.

f As if he had said, we are not only Sinners, but our Sin is Wickedness aggravated to the Height; thus much the Gradation here intimates, by doing wickedly and rebelling. In our Confessions of Sin to God there must be no mincing nor cloaking of Sin, but a full and naked Discovery, with self-judging and self-abhorrence. Note here, as along after this holy Man Daniel puts himself in the Number of the greatest Sinners: So when we are Suppliants and Penitents, we must include our selves in the general Petition.

6 Neither have we hearkned unto thy servants the prophets *g*, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land *h*.

g For God to send his Prophets to his People was their high Privilege, and the highest Act of Favour to them, and of his Authority over them, for they were God's Ambassadors, and came to them in the Lord's Name, and therefore their Sin and Punishment was the greater. *h* God's Ambassadors have a large Commission, and general Intrusion to speak in the Name of their Lord with all Authority, and without Respect of Persons. And this shews, 1. God's Authority over all. 2. God's Mercy towards all, of all sorts. 3. The Aggravation of this Sin, because it was of all sorts, as *Gen. 6. 12, 13.* *2 Chron. 36. 16.* Now the

Abuse of Ambassadors hath by the Law of Nations ever been highly reformed: *2 Sam. 10.* and *12. 29, 30, 31.*

7 O LORD, righteousness || belongeth unto thee, || Or, thou but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel that are near, and that are far off, through all the countreys whither thou hast driven them, because of their trespasss that they have trespassed against thee.

8 O LORD, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee *i*.

i Here the Prophet, after he had arraigned himself and his People upon their Guilt, passeth Judgment, for in this case every true Penitent sits in Judgment, and proceeds judicially, that is, solemnly and impartially; *1 Cor. 11. 31.* for he judgeth for God, and proceeds according to God's Law, and Conscience is Witness: and this God takes notice of, and takes well, for it prevents his judging of us. See *2 Cor. 7. 11.* and is a true Sign of true Repentance.

9 To the LORD our God belong mercies and forgivenesses *k*, though we have rebelled against him *l*.

k How did God shew himself merciful, when he punished them so severely? *Ans.* 1. Because it was less than their Sin deserved, for it was Rebellion. 2. Because their Punishment was God's Chastisement, which to his People is an Act of Love and Mercy, as ye see, *Heb. 12. 6, 7, 8, 9.* 3. Because God preserved them in their Captivity, and delivered them from it. They therefore that pray to God under their Sin and Misery, must eye God's Mercy's as well as his Justice, *Psal. 130. 4.* For as the one doth cast them down, so the other bears them up, and gives them Hope, or else we might be swallowed up of too much Sorrow and Despair, *2 Cor. 2. 7. 11.* wherein Satan would be too hard for us, as well as in Desolency or want of godly Sorrow.

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws which he set before us by his servants the prophets *m*.

m (1.) To be large in Confession of Sin, especially in a Day of Humiliation, is no vain Repetition, for we offend commonly in being slight and perfunctory in our Confessions; and God will have all out, and make us own it. (2.) It was God's Mercy not only to give his People a Law, which he did solemnly by Moses, but set it plainly and powerfully before them, and set it home upon them by the Expositions and Applications of all the Prophets, for this was their Work.

11 Yea, all Israel have transgressed thy law, || even by departing, that they might not obey thy voice *n*; || therefore the curse is poured upon us, and the oath that is written in the * law of Moses the servant of God, because we have sinned against him *o*.

n 1. When Sin is Epidemical, it's sad and fatal to a Nation; as in *Psal. 14. 3.* *Rom. 3. 12.* so a Deluge of Sin brought a Deluge of Judgment, *Gen. 6. 13, 17.* 2. This makes the Gap great, and leaves none to stand in it. Then the Curse comes upon a People, i. e. the Punishment of the Breach of God's Law, *Jer. 42. 18.* and *44. 12.* 3. This shews the Holiness of God's Law. 4. It shews the Sinfulness and Hainousness of Sin, the Breach of it. 5. It shews the Necessity and Excellency of Jesus Christ, who was sent of God to bless us, in freeing us from the Curse of the Law by becoming a Curse for us, *Lam. 2. 17.*

12 And * he hath confirmed his words which he spake against us *p*, and against our judges that judged us *q*, by bringing upon us a great evil: for * under the whole heaven hath not been done as hath been done upon Jerusalem *r*.

p By this it appears that God's Judgments threatned against Sin are to be feared, because of the great and terrible God, *ver. 4.* *Deut. 7. 9, 10.* *Nehem. 1. 8.* *q* Whose Place and Duty it was to govern the People, to judge their Causes, and to appoint others for it, wherein if there be a Failure, as there often was, is was a Sin, and Judgment upon the People, and upon the Rulers and Judges themselves also, of which we find many Instances and Complaints in Scripture, *Psal. 2. 24, 9, 10.* and *58. 1, 2.* *r* A Place privileged many ways above all others, chiefly by the signal Presence of God there, and his Promises to it, *Psal. 76. 1, 2.* yet when Sin is found there, as it was in Jerusalem, to the height, as in Sodom, it was punished to the height. Read the Book of Lamentations.

13 As * it is written in the Law of Moses *s*, All this evil is come upon us; yet † made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

s *Lev. 26. 4, to v. 40.* The Sum of all is this, As the Lord threatned and forewarned us long ago, so is it come to pass this Day upon us, because we took no warning, we understood not, but sinned and returned not. The Lord is true and just in all that is come upon us: chiefly because we have not made our Prayer unto God to prevent our Misery before it came upon us, nor to remove it when it lay heavy on us. See it in *Ezekiel*, who prophesied in the Captivity, and how they received him: and though they kept a formal Fast, yet what did that signify? *Zech. 7. 5, 6, 7.*

14 Therefore hath the LORD watched † upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doth: for we obeyed not his voice.

t This notes, 1. God's taking notice of all their ways, even while Men sleep in carnal Security, and dream of no Danger. 2. God's watching here notes the fit ways that he always takes to punish Sinners. 3. It notes his haste in executing Judgment duly and seasonably, when it makes most for the Honour of his Justice. 4. That he may, like a careful Watchman, not suffer any to escape his Hands.

And now, O LORD our God, * that hast brought thy people forth out of the land of Egypt with a mighty

† Heb. mighty hand *u.* and hast † gotten * thee renown as at this day ; we have sinned, we have done wickedly.

* Exod. 14. 18. *u.* Daniel mentions this Deliverance now, that God would please to put forth the same Power in their Deliverance out of *Babylon*, according to his Promise, *Psal.* 80. 8. *Fer.* 16. 14 and 23. 7. this he grounds his Faith upon ; *Fer.* 32. 13. read thence to the end, 1 How the Lord assured them they should return out of Captivity, by the Prophet's making a Purchase and sealing Evidences, and laying them up safe. 2. How the Lord would certainly plague them notwithstanding, for their Wickedness. 3. How he would deliver them, as once out of *Egypt*.

16 O LORD according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city *Jerusalem*, thy holy mountain *x* : because for our sins, and for the iniquities of our fathers, *Jerusalem* and thy people * are become a reproach to all that are about us *y*.

* As if he had said, Lord, according to thy Righteousness thou hast punished thy People, as they justly deserved ; now also according to thy Mercies, which is the other part of thy Righteousness, save thy People though they deserve it not. See *Psal.* 143. 1, 2. For God hath promised, and therefore he will do it, yet in Mercy, and this is Faithfulness and Righteousness. See 1 *John* 1. 9. *y* Now though Sin is the Reproach of any People and Nation, yet much more of the People of God ; which should be a holy People, because their God is a holy God, and his Laws are holy Laws, by which they excel all other People. Yet Lord, saith he, if *Jerusalem* be a Reproach, this is a Reproach to thee, because of their relation to thee ; therefore I pray thee take away this double Reproach : it is grievous unto us to bear it for thy Name's sake, O let it be grievous unto thee, and therefore wipe it away.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lords sake *z*.

† 1. Here the Prophet is most concerned for the Sanctuary, and Place of Worship ; a Type not only of the Church, and the Worship of God, but also of Christ ; because in all these the Lord is greatly concerned in Honour, especially considering ; 2. His Argument, for the Lords sake ; for Christ's Sake the Messiah : who is meant here as I prove, 1 Because the concurrent Testimony of the best Interpreters is for this Interpretation ; and the Synod of *Sardis*. 2. Because this Construction is most agreeable to the Text and the Hebrew : the contrary is against it ; forced and figurative, when there is no need of it. 3. The Plurality of Persons is expressed thus. 4. The word Lord is often attributed in Old Testament to Christ, *Psal.* 110. 1. and New Testament, *Luke* 1. 43. and 2. 11. *Fob.* 20. 28. *Rev.* 17. 14. 5. Because the Jews had none else to trust to for Salvation, *Fob.* 14. 13. *Acts* 15. 11. *Eph.* 3. 12. 1 *Tim.* 2. 5. Thus in the Old Testament, *Psal.* 80. 15 16, 17, for the Son's sake, whom he calls the Son of Man, *ver.* 17. for so the Chald. Paraphrase, for the King Messiah. So upon that Place, *Psal.* 72. 1. Give the King thy Judgments, and thy Righteousness to the King's Son ; i. e. the King the Messiah. 2 *Sam.* 7. 21. for thy Word's sake, i. e. Christ, *Fob.* 1. 1. 2 *Sam.* 12. 25. be called his Name Jedidiah, because of the Lord, of whom *Solomon* was a Type.

18 O my God, incline thine ear, and hear ; open thine eyes, and behold our desolations, and the city † which is called by thy name *a* : for we do not † present our supplications before thee for our righteousnesses, but for thy great mercies.

† Heb. *a* Observe here, 1. How he entitles God to the City for his Name. It was the City of God, *Psal.* 48. 1, 2, 8, 9, ult. *Fer.* 25. 29. It is a good Argument in Prayer to entitle our selves to God ; yea to interest God in our Selves, and to our Cause. Observe, 2. How careful and cautious the Prophet is to flee to Mercy, and to renounce Merit. Thus all the Saints.

19 O Lord hear, O Lord forgive, O Lord hearken and do ; defer not for thine own sake, O my God *b* : for thy city and thy people are called by thy name.

b Here, 1. We have the effectual fervent Prayer of a righteous Man prevailing ; he never gave over till he got it. 2. The Lord allows, and loves Importunity in Prayer. 3. He and the People of God were under a sore Trial, for the 70 Years Captivity were expired : Therefore he saith, defer not now Lord ; 'tis high time for thee to have Mercy upon *Sion* ; yea the set time is come : Lord hear for thine own sake, though not for ours : What ! hast thou forgotten ? O Lord, remember.

20 And whiles I was speaking, and praying, and confessing my sin, and the sin of my people *Israel*, and presenting my supplication before the LORD my God, for the holy mountain of my God :

* Ch. 8. 16. man * Gabriel, whom I had seen in the vision at the beginning, being caused to fly † swiftly * ; touched me about the time of the evening-oblation *c*.

† Heb. *c* 1. By this we see Daniel used vocal Prayer, pouring out his Soul. 2. That the Saints in Prayer do partly with God ; it's an humble and holy, and fervent unboloming our Soul to God. 3. That holy Men in confessing the Sins of the Nation, confess their own Sins too, and that impartially, begging Pardon for all. 4. That when a Child of God sets himself in earnest to seek God by Prayer, the Lord hears him. Compare *ver.* 20. with 23. 5. As the Angels are all ministering Spirits, so the chiefest Angels are sent on the chiefest Messengers relating to the Church of God. Thus Gabriel before, *chap.* 8. 16. Thus here : Also to *Zachary* and *Mary*, *Luke* 1. 11, 19, 26. about the Incarnation of Christ, and our Salvation by him. 6. God herein gives a great Encouragement to Prayer, and fulfils his Promises made of old to his People in this behalf, *Lev.* 26. 40, 41, 42. *Deut.* 30. 1, 2, 3.

Isa. 30. 19. and *chap.* 65. 24. It shall come to pass before they call I will answer, and while they are yet speaking I will hear. 7. The Lord is quick in hearing, and helping his People. The Angel was made to fly swiftly, even unto weariness as some translate it : Or to fly with flight, *Hab.* 1. 8. The time of the evening-Sacrifice, was a solemn and set time of Devotion. Then God heard *Elijah* and did Wonders, 1 *Kings* 18. 36, 37, 38. and Jesus Christ the Saviour of the World was sacrificed for us at that time, about the ninth Hour, *Matth.* 27. 46. *Mar.* 15. 34. *Luke* 23. 44, &c. all these three Evangelists mention Christ's giving up the Ghost at the ninth Hour, which was the time of the evening-sacrifice. At this time Gabriel is sent to Daniel to tell him the time of the Messiah's Death, and the Consequents of it. See *ver.* 24, &c.

22 And he informed me, and talked with me, and said, O Daniel, I am now come forth † to give thee skill † Heb. to make thee skilful of

† That is, to make thee know great and secret things concerning the City and Sanctuary of *Jerusalem*, of the rebuilding of it, and of the Messiah, &c. *under-standing*.

23 At the beginning of thy supplications the † com- † Heb. mandment came forth *e*, and I am come to shew thee ; for † Heb. a thou art † greatly beloved *f* : therefore understand the † Heb. a matter, and consider the vision. † Heb. a man of desires.

e This thing was decreed before in God's Counsel, but not divulged, *Ch.* 10. 11, or ordered to be proclaimed till Daniel petitioned. *f* Heb. A Man of 19. desires, i. e. dear to God, *Luke* 1. 28.

24 Seventy weeks *g* are determined upon thy people, and upon thy holy city *h*, || to finish the transgression, || Or, to and || to make an end of sins, and to make reconciliation for iniquity *i*, and to bring in everlasting righteousness *k*, and to seal up the vision and † prophesie *l*, † Heb. a man of desires. † Heb. a prophet.

g These Weeks are Weeks of Days, and these Days are so many Years : though neither Days, nor Months, nor Years are expressed, (which makes it somewhat the more obscure) but Weeks only. It is yet plain and obvious, that the Angel useth the Number Seventy to shew the Favour of God towards them, that they might have so much Liberty and Joy as their seventy Years Bondage and Sufferings amounted to. Yet was this but a Type of the time of Grace which was to follow after by the coming of Christ. *h* Why doth he call them Daniel's People. 1. Because they were his by Nation, Blood, Laws and Profession. 2. Thine because thou dost own them, and art so tender of them, and so zealous for them. *i* Note, the Angel discovers first the Disease in three several Words, *חַטָּאת*, *פְּשָׁעִים*, *וְעֲוֹנוֹת*, *Peshang*, *Gnavon*, *Chara'oth*, which contain all sorts of Sin, which the Messiah should free us from by his full Redemption. See *Exod.* 34. 6, 7. *Matth.* 1. 21. viz. original, actual, of Ignorance, Presumption, &c. also both Fault and Punishment, which we may prove by Scripture.

2. The Angel shews us also the Cure of this Disease in three Words, *לְעֵלֶּה*, *לְחַתֵּם*, *לְכַפֵּר* : 1. To finish Transgression. 2. To make an end of Sin. 3. To make Reconciliation. All which Words are very significant in the Original, and signify to pardon, to blot out, mortify, expiate. *k* i. e. To bring in Justification by the free Grace of God in Jesus Christ, the Lord our Righteousness, *Isa.* 53. 6. *Fer.* 23. 6. and 33. 16. 1 *Cor.* 1. 30. Called everlasting, because Christ is eternal, and he and his Righteousness is everlasting. Christ brings this in, 1. By his Merit. 2. By his Gospel declaring it. 3. By Faith applying, and sealing it by the Holy Ghost. *l* To abrogate the former Dispensation of the Law, to fulfil it, and the Prophecies relating to Christ ; and to confirm and ratify the New Testament or Gospel-Covenant of Grace. The Talmud saith, all the Prophecies of the Prophets related to Christ. *m* By which he alludes to the Holy of Holies which was anointed, *Exod.* 30. 25, to *verse* 31. and 40. from *ver.* 9, to *ver.* 16. This typified the Church which is called anointed, 2 *Cor.* 1. 21. and Heaven into which Christ is enwed, *Heb.* 8. 1. and 9. 24. and 10. 19. but chiefly Christ himself, who is the Holy One, *Acts* 3. 14. He received the Spirit without measure, *John* 3. 34. His humane Nature is therefore called the Temple, *John* 2. 19. and Tabernacle, *Heb.* 8. 2. and 9. 11. Moreover, Christ is he that held the Law (as the Ark did the two Tables) by which the Will of God is revealed, he is the Propitiatory appeasing God, the Table that nourisheth us, the Candlestick that enlightens, the Altar that sanctifies the Gift and Offering. All these were anointed and holy ; by this Word Anointing, he alludes to his Name Messiah and Christ, both which signify anointed. Christ was anointed at his first Conception, and Personal Union, *Luke* 1. 35. In his Baptism, *Matth.* 3. 17. to his three Offices by the holy Ghost ; (1.) King, *Matth.* 2. 2. (2.) Prophet, *Isa.* 61. 1. (3.) Priest, *Psal.* 110. 4.

25 Know therefore and understand *n*, that from the || Or, going forth of the commandment to restore and to build *Jerusalem*, unto the Messiah the prince, shall be seven weeks and three score and two weeks the street and two times *p*.

n i. e. By deep Consideration, upon a due Search of Reason, and comparing of things, and minding what the Angel saith. *o* From the Publication of the Edict, whether of *Cyrus* or *Darius* to restore and to build, we shall see anon. *p* Noting the Enemy should create them || Or, much trouble in the building, and reparations of the Wall, City and breach or Temple, which they did many ways, as we read in *Nehemiah*, which ditch the Spirit of God doth premonish them of, lest they should think † Heb. in this their chief Deliverance and Redemption. These seven Weeks are therefore mentioned by themselves, and repeated no more, because they contained the time of building the Wall, City and Temple of *Jerusalem*, at the end of which seem to begin the sixty two Weeks.

26 And after threescore and two weeks *q* shall Messiah be cut off *r*, || but not for himself *s* : and the people of the prince that shall come *t*, shall destroy the city and

and the sanctuary, and the end thereof shall be with a flood; and unto the end of the war || desolations are determined u.

|| Or, it shall be cut off by desolations.

q. i. e. After the seven before, and after the sixty two that followed them, which all make up sixty nine, called by the Angel seventy Weeks, though no Week more be described, because it makes up the Number a round Number, after the Jewish manner of Calculation, and there might be some Fragments in the particular reckoning, to make up the Sum; or it might be finished in the 70th Week, and that was enough to call it 70 Weeks, viz. 24. r The Word 70 signifies cutting off, or cutting down as a Tree, *Ila. 44. 14. Jer. 10. 3.* Secondly 'tis used for cutting off by capital Punishment, *Exo. 12. 15. and 30. 33, 38.* whether this be by the signal Hand of God, or by the Magistrate, for some heinous Offence, *Lev. 18. 29. and 20. 17. Psal. 37. 34.* This foretells that the Death of Christ should be as of a condemned Malefactor sentenced to Death, and that justly. So did the Jews, Christ's Executioners, proclaim that he died for Blasphemy, and that he was a devilish Impostor, &c. Yea God himself charged Sin upon him and the Curse, *Ila. 53. 4. 2 Cor. 5. ult. Gal. 3. 33.* (7) *DAN* which being abrupt is variously rendered, and read; some referring it to Christ, and some to the People, and others to both, and all with very probable Conjectures, *Psal. 22. 6, 7. 11. 53. 3. i. e. not to him:* There was none to succour him; or that they would none of him for their Messiah; they set him at nought and would not have him live, and therefore he would not own them for his People, but cast them off; for thus dying is expressed in short not to be. Thus *Enoch, Gen. 5. 24. Joseph, Gen. 42. 36. and Rachel's Children, Jer. 31. 15. Matth. 2. 17, 18.* But our English Translation seems to hit the truest Sense, i. e. not for himself. He was innocent and guiltless; he died for others, not for himself, but for our Sakes and for our Salvation. r The Romans under the Conduct of *Titus Vespasianus.* u God hath decreed to destroy that Place and People, by the Miseries and Desolations of War, i. e. Sword, Famine, Sickness, Scattering. All this is signified by *Shomemotb*: all the profaning of the Temple by Idols, which are called *Abominations that make desolate*; this was done by the Greeks and Jews before, and the Romans at their Siege and after. *Queli.* But some will query, why the Angel who was sent to comfort *Daniel*, should insert here this tragical Business of Destruction and Desolation, being beyond the Space of seventy Weeks? *Answ.* 1. That *Daniel* might be informed of the Judgments of God upon that Place and People, and the Reasons of it, viz. their rejecting and killing Christ. 2. That the Spirit of God's People should not fail, when these Tragedies were acted, being foretold; thereby they were prepared and fortified against it, and to expect it, and not to be surprized by it when it came.

27 And he x shall confirm the covenant y with many z || for one week a: and in the midst of the week he shall cause the sacrifice and the oblation to cease b, and || for the overspreading of * abominations he shall make it desolate c, even until the consummation, and that determined shall be poured upon the desolate d.

|| Or, in one week.
|| Or, with the abominable armies.
* Mat. 24. 15. Mar. 13. 14. Luk. 21. 20.

x This [He] is not *Titus* making truce with the Jews, which he did not, though he endeavoured to persuade them that he might spare them. I lay then with *Grafer, Mede*, and others, that this [He] is the Messiah, and the Covenant he confirms is the New Testament or Covenant, called therefore the Covenant of the People, *Ila. 42. 6. and 49. 8.* and He is called the Angel of the Covenant, *Mal. 3. 1.* and the Surety or the Covenant, *Heb. 7. 22.* and the ancient Rabbins called the Messiah *משיח* a middle Man, or middle Man between two. *Quest.* How did Christ confirm the Covenant? *Answ.* 1. By Testimony, (1.) Of Angels, *Luk. 2. 10. Matth. 28. 2. (2.) John Baptist. (3.) Of the Wise-men. (4.) By the Saints then living, Luk. 1. 2. (5.) Moses and Elias, Mat. 17. 3. (6.) Pharisees, as Nicodemus, Joh. 3. 2. (7.) The Devils that confessed him. 2. By his Preaching. 3. By Signs and Wonders. 4. By his holy Life. 5. By his Resurrection and Ascension. 6. By his Death and Blood shed. y *וְהָיָה* He shall corroborate it, as if it began before his coming to fail and be invalid. z Noting hereby the paucity of the Jewish Church and Nation, compared with the great Increase and Enlargement by believing Gentiles throughout all Nations and Ages of the World, *Ila. 11. 9. and 49. 6. and 53. 11, 12. and 54. 2, 3. Mark. 16. 15. Act. 13. 46. q. d.* With many Jews first and last, and with many more of the Nations, yea with the many whom the Rabbins and Pharisees despise as the Rabble, the common People, *Ila. 42. 3. Matth. 21. 31. Joh. 7. 48, 49. 1 Cor. 1. 26, 27.* a Many were converted to the Christian Faith, both Jews and Gentiles, within the Compass of this last Week. b *Zebach* and *Mincha*, bloody and unbloody Sacrifices, he shall cause to cease, i. e. all the Jewish Rites, and Levitical Ceremonious Worship, viz. by the burning of the Temple, before the City was taken, for they were only to offer Sacrifice in the Temple, nor had they wherewithal in the Siege. Yet is there more in it than this, viz. That the Lord Jesus by his Death, and by the Execution of his Wrath, did abrogate and put an end to this laborious Service, and made it to cease for ever. c For the *Wing* (as some render it) i. e. for the manifold and great Abominations, stretching, or as our Text hath it well, *overspreading*. This Abomination was the Roman Army with their Eagles, and with their superstitious Rites in approaching to besiege, and subdue any place. And this Prediction is executed by Christ upon them, *Matth. 22. 7.* when he is called a King sending forth his Armies, and destroying the murderers, and burning their City; and their coming is Christ's coming, *Mal. 3. 1, 2. Joh. 21. 22. Jam. 5. 7.* therefore it's said here, *he shall make it desolate.* d Here all this is made the Effect of God's Decree, and therefore irrevocable. This Word *Shemem* notes that this People were bewitched, sottiſhly Superstitious, Wanderers, banished, the Astonishment and Scorn of the World, all which did justly and dreadfully befall them, and they verify it to this Day. They that will curiously search further into the seventy Weeks and other Numbers in *Daniel*, and have leisure and skill, let them read *Graferus, L'Empereur, Wasmuth, Mede, Willet, Wickmannus, Sanctius, Rinolus, Pererius, Derodon, Broughton, Liveleius, Helvicus, Calovius, Geierus*, &c. leg. *Jof. Med. p. 361, &c.**

and *Bail*, p. 180, &c. This Scripture shews the coming of the Messiah so clearly, his Sufferings, and the Wrath of God so severely upon the Jews for it, that it thoroughly confutes their Unbelief, and fully confirms our Faith in Jesus Christ.

CHAP. X.

Daniel humbling himself before God, seeth a vision, 1—9. being affrighted, is comforted by an Angel, who foretelleth what would befall the Jews, 10—14. hereafter he is again troubled: and strengthened by the Angel, who foretelleth him, promising to shew him what is noted in the scripture of truth, 15—21.

1 IN the third year of Cyrus King of Persia e, a thing was revealed unto Daniel f, (whose name was called Belteshazzar g) and the thing was true h, but the time appointed was † long i, and he understood the thing, and † Heb. great. had understanding of the vision k.

e This fell out in the 31st Year, which was the last Year of the Kingdom of Persia, but the third Year after his Seizure and Monarchy of Babylon; indeed it's said *Dan. 1. ult.* that *Daniel* continued to the first Year of Cyrus, i. e. in his Place of Honour, but he lived much longer. f Revealed by an Angel from Heaven, not in a Dream, or in any more obscure and uncertain way, but plainly. This Chapter is but a general Preface to what is more particularly declared in the next Chapter. g By this Name *Daniel* was famous among many People, and they took notice of him by his honourable Place, Name and Prophecy. h Both in the matter, and that which was truly to come to pass; not feigned, nor a bare Conjecture. *DAN* it was Truth; i i. e. For 300 Years space, as was said *Dan. 8. 26.* or to the end of *Antiochus* his Persecution, or of the World, *Dan. 12. 2.* k And he understood the thing and the Vision. This is doubled to beget the greater Credit, and assurance of the Truth of it.

2 In those days I Daniel was mourning † three † full † Heb. weeks m. *weeks of days.*

l There are several Causes of *Daniel's* Mourning. 1. Because tho the Jews had Liberty to go out of Captivity, yet many of them staid still in Babylon. 2. Because when they were building the Temple, Walls and City, they were greatly hindered and molested, *Ezra. 4. 4.* 3. Because he foresaw the many Calamities of the Jews that would befall them for their Sins, especially in destroying the Messiah, and rejecting his Gospel, m He fasted and mourned all that time, both to declare his deep Sense of those Calamities ensuing, and to be in a better Posture to receive divine Impressions, which usually God reveals to humble Souls.

3 I eat no † pleasant bread, neither came flesh nor † Heb. wine in my mouth n, neither did I anoint my self at all, † Heb. bread of defec. till three whole weeks were fulfilled.

n Fasting and Feasting are very inconsistent. *Daniel* at other times lived very magnificently according to the Dignity of his Place; he had the best Bread, Flesh, Wine, and anointing after the manner of the East, all which he laid aside, that by austerly he might afflict his Body, and quicken his Soul suitably to the time of *Jacob's* Trouble, and to a true fasting Frame.

4 And in the four and twentieth day of the first month o, as I was by the side of the great River, which is * Hiddekel p:

o It was the Month *Nisan*, which is *March*. p This *Hiddekel* was *Tigris*, which was a great Branch of *Euphrates*; the Prophets had many of their Visions by Rivers. * Gen. 2.

5 Then I lift up mine eyes and looked, and behold q, † a certain man r clothed in linen, whose loins were † Heb. one man. girded with fine gold of Uphaz s:

q He beheld wishly and with a composed Mind. r Which Man some will have an Angel, either *Gabriel*, who appeared to him before, or *Michael* chief among the Angels, *Jude 9.* or Archangel, who is mentioned after. Or rather Christ, who was true Man. 1. He appeared to *Daniel* in Royal and Priestly Robes, which was not proper for any Angel. 2. He appeared in so great Brightness and Majesty, which made *Daniel* astonished, and laid him prostrate. 3. Compare this place with *Dan. 12. 6, 7.* and you find him the same as here, revealing the Secrets of times, and of God's Providence towards his Church, which is Christ. s See *Rev. 1. 13, 14, 15, 16, 17.* where the Lord Jesus Christ is described as here in *Daniel*, and for the same end. Now he appeared thus (before his Incarnation) in the Old Testament as a Prelude of it, as the best Expositors grant it. By this appearance the Lord Christ held out clearly his three Offices of King, Priest and Prophet. The girding of Loins signifies his readiness to obey the Commands, and do the Work of his Father; besides the Ornament of the curious golden Girdle.

6 His body also was like the beryl t, and his face as the appearance of lightning u, and his eyes as lamps of fire x, and his arms and his feet like in colour to polished brass y, and the * voice of his words like the voice * Ezck. 1. of a multitude z. 24.

t Which is of a Sea-colour. Others translate it the Chrysolite, others the Jacinth, the Word in the Text is *כסף* like the Tarſis; this is a Colour like the Sea. The Beryl, which is Azure, and like the Heavens, shew Christ to be immortal and glorious, the Lord from Heaven, heavenly, *1 Cor. 15. 47.* See *Ezck. 1. 16. and 10. 9. and 28. 13.* u Noting that he comes quickly to succour his Saints, and terrify his Enemies, *Matth. 24. 27. and 28. 3. Rev. 4. 5.* x His Eyes like Lamps of fire, signify Omniscience, Splendor and Terror in Christ. y This notes his incredible Power and Swiftness to defend, or to destroy invincibly. z By this the Lord Christ is distinguished from Creatures, who comes with a Noise and a Sound, to shew the Grandeur and Terror of his Presence. And thus his Presence is wont to be uttered.

uttered in before the Revelation of great things, *Ezek. 1. 24. and 43. 2. Acts 2. 2. Rev. 1. 10, 15. and 14. 2. and 19. 1.* By the Example of *Moses, Isaiah, Jeremiah* and the Apostles. It notes also the mighty Power of Christ to tear.

7 And I Daniel alone saw the Vision; for the Men that were with me saw not the Vision *a*: but a great quaking fell upon them, so that they fled to hide themselves.

a So *Luke 24. 16. Acts 9. 7.* 1. The Lord hereby shews his Power over our Senses, both outward and inward, in a signal distinguishing way. 2. The weakness of Mortals to see or hear Heavenly Things, unless he strengthen them. 3. Their flying and quaking argued the Terror of God upon them; and thereby the Truth and Certainty of the Vision, by hearing such a Sound tho they saw it not, *Acts 9. 7, 8.*

8 Therefore I was left alone, and saw this great vision *b*, and there remained no strength in me *c*: for my || * comeliness was turned in me into corruption *d*, and I retained no strength.

|| Or, vi-gour. * Ch. 7. 28. *b* Great in the Appearance, and great in the great things revealed. *c* By the recoiling of his Spirits inward. *d* His Colour was changed into Paleness, as one that is faint, and pining into a Consumption by Terror and Conternation.

9 Yet heard I the voice of his words *e*: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face || toward the ground *f*.

|| Or, upon *e* Nevertheless he made me to hear. Here was Power in Weakness, and yet this added to his Fear and Frailty. *f* As one that swooned, or as one that slumbered, and as one that adored the Ground.

* Ch. 9. 21. Rev. 1. 17. + Heb. moved. 10 || And behold, * an hand touched me, which + set me upon my knees, and upon the palms of my hands *g*.

g What a poor Worm is Man to crush, or to raise by the mighty Hand of God! Thus dealt the Angel *Gabriel* with him before, *chap. 8. 16. 17.*

* Ch. 9. 23. + Heb. a man of desires. + Heb. stand upon thy standing. 11. And he said unto me, O Danniell, * + a Man greatly beloved *b*, understand the words that I speak unto thee, and + stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling *i*.

b Thus the Lord moulds and models us as Clay in his Hands to receive his Impressions. We are not fit for any great thing till we are abased, and yet when we are vilest in our own Eyes, we are most precious in God's Eyes. Understand the words that I speak to thee, and stand upright. Thus *Saul* when he was struck down, and struck blind, when he received his Call and Commission to be an Apostle, and to know the Mystery of Christ; see *Hab. 3. 16.* *i* The Lord doth not restore at once his Servants from their Frailties, that they by gradual Comforts, may prize every drop of Mercy, being not quickened at once when they are mortified, but may be admonished by the Remains of Fears and Frailties, to keep their Hearts humble.

12 Then said he unto me, Fear not, Daniel: for from the first day *k* that thou didst set thine heart to understand, and to chasten thy self before thy God, thy words were heard, and I am come for thy words.

k 1. The Lord is quick in hearing the fervent Prayer of an humble Soul, tho he doth not presently let them know it. God heard the first day, tho he sent not his Angel to tell *Daniel* of it till three Weeks after. 2. A Soul that would obtain great things from God by Prayer, must be solemn and fervent in seeking God. 3. The fervent and constant Prayers of the Saints, make God to send from Heaven and save. Thus in *Peter's* case, *Acts 12. 5, 6, 7, to ver. 15.* and here in *Daniel's*.

13 But the Prince of the Kingdom of Persia withstood || Or, the me one and twenty days *l*: but lo, Michael || one of the chief Princes came to help me *m*, and I remained there with the Kings of Persia.

l This place hath some Difficulty, therefore variously expounded. Some expound it of Earthly Princes, some of Angels, and among them some will have good Angels meant, who they say have the Patronage of the Kingdoms and Provinces of the Earth: but who can imagine that good Angels should quarrel one with the other? Therefore say others, they are bad Angels that oppose the People of God, and their Deliverance, seeking rather their Ruine, as *Michael* and the *Devil* strove, *Rev. 12. 7.* now sometimes God permits Satan to do much this way. But I judge by the Prince of Persia is meant *Cambyfes* who was an Enemy to the Jews, and hindered the building of the Temple. Now he could not properly resist the Angel, but figuratively he did. Angels Power is not unlimited, but bounded by Commission and Instructions from God. Therefore God suffered the wicked Counsels of *Cambyfes* to take place a while; but *Daniel* by his Prayers, and the Angel by his Power overcame him at last: And this very thing laid a Foundation of the Persian Monarchy's Ruine, *ver. 20.* and doubtless that King was stirred up to his evil Machinations against the People of God, by the Prince of the Powers of Darknels, that ruleth in the Children of Disobedience, *Ephes. 2. 2.* || This we take to be *Christ*. 1. His Name signifies, *Who is like God.* 2. He is the first in Dignity above all the Angels, *Heb. 1. 4, 5, 6, 7, &c.* called *Archangel*, and the Churches Prince, *ver. 21.* 3. The chief Champion of his Church, helping *Gabriel*, not as his Fellow, but as his General. Thus we see what Care God takes of his Church's Safety against their potent Enemies, by doubling their Succours, (when he could do it if he pleased without means) thereby to confute his own Glory in the World by defeating the Counsels, and breaking the Powers of the mightiest Enemies, after he had given them Rope to do their worst.

14 Now I am come to make thee understand what shall * Ch. 8. 26. befall thy people in the latter days *n*: for yet the vision *Hab. 2. 3.* * is for many days.

* Now at last with much ado, after the Contest is over, I am come to give thee understanding touching all the Purposes and Providences of God relating to his Church. This made amends for the delay; this was the comfortable Effect of effectual fervent Prayer, this was God's overflowing Kindness to his Servant *Daniel*, to certify him by so honourable a Messenger as this, that God would not only give him the knowledge of the present Times and Dispensations towards his Church and their Enemies, but for a long time after, even 490 Years, to the coming of the *Messias*, as he did to *David*, *2 Sam. 7. 19.* By which we learn this solemn Truth, that God will never leave himself without witness to his People; but in the worst of times he will afford them sufficient Discoveries of his Care of them, as he did by this Prophecy in those dark days.

15 And when he had spoken such words unto me, I set my face towards the ground, and I became dumb *o*.

o He was not yet quite free of all his Fear, of which we heard *ver. 9.* Happily this pressed him down the more, when he considered the Majesty of the Angel, the Greatness of the Vision, and his own Frailty: this transported him with Astonishment; and above all, that he saw so much of God in it, in his Favour to him, and his poor Church.

16 And behold, *one* like the similitude of the Sons *p* of Men touched my lips: then I opened my mouth *q*, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows were turned upon me, and I have retained no strength *r*.

p An Angel in the shape of a Man, and no other but *Jesus Christ*, as before: he that had humbled him, now helped and encouraged him. *q* Which cannot be till the Lord touch our Lips *Psal. 51. 15. Isa. 6. 5, 6, 7. Jer. 1. 9.* *r* Tho the Angel appeared to him, and spake to him as a Man, yet could not *Daniel* bear his Presence without some dread.

17 For how can || the servant of this my Lord talk || Or, this with this my Lord *s*? for as for me, straightway there re-servant of served no strength in me, neither is there breath left in my lord. me.

s The Condition of the Church under the Gospel is a better Dispensation than the Law and the Prophets, when God spake often by Angels, but now by his Son, and that not in Angelical Shape and Splendor, but as a mean Man, in a meek and humble Garb, and most familiar, *Isa. 61. 1, 2, 3. Job. 13. 6. Acts 3. 22.*

18 Then there came again and touched me *one* like the appearance of a Man, and he strengthened me *t*.

t *Daniel* needed a second Touch and another word of Encouragement before he could hear, and bear the Angel's Words as to the Vision and Prophecy; and now being fortified by degrees, he hath got Courage.

19 And said, * O Man greatly beloved, fear not *u*, * Ver. 11. peace be unto thee, be strong, yea, be strong *x*. And when he had spoken unto me, I was strengthened, and said, Let my Lord speak; for thou hast strengthened me.

u The Lord is gracious and compassionate towards his Saints under their Infirmities, *Psal. 103. 13, 14.* *x* And this tender Carriage towards him, was a token for good to him and his People, that the Lord would be propitious to them.

20 Then said he, Knowest thou wherefore I come unto thee *y*? and now will I return to fight with the Prince of Persia *z*: and when I am gone forth, lo, the Prince of Grecia shall come.

y i. e. By what I have said already, and what I have further to tell thee upon thy Prayers which God hath accepted, and hath given me in charge to reveal to thee as followeth to the end. *z* *Cyrus*, or *Cambyfes*, who by their Counsels and Captains hinder the Work of God, and to bring the Prince of Greece upon him, viz. *Alexander* the Great, who utterly ruined the Persian Monarchy; which is uttered with the word *Lo*, because it was a wonder that the Prince of Greece with 30000 Men should do it. Thus the Lord sets and disposeth the Fates of Empires, and changeth them as he lists; especially in his Church's Quarrel.

21 But I will shew thee that which is noted in the Scripture of truth *a*: and there is none that + holdeth + Heb, with me in these things but Michael your Prince *b*. strengthen-est himself

a i. e. In the preceptory Decree and Purpose of God, more authentic and unalterable than the Laws of the *Medes* and *Perians*: How God hath appointed to deliver the Jews from the Persians by the Greeks; and from the Greeks by the *Maccabees*, especially the *Seleucids* and *Lagids*; and how the Romans should come after, and plague the People of God long, both by the persecuting Emperors, and by *Antichrist*, and how that also should have an end. *b* *Jesus Christ* alone is the Champion, and Protector of his Church, and that all-sufficient, when all the Princes of the Earth besides deserted or opposed it. For it cannot be meant of Angels in any sound sense, as *Papish* Interpreters would have it, thereby to countenance their Angel-worship; for can we imagine upon rational and orthodox Principles, that the Angels of Heaven should be divided into Parties, and but two of them mind the Cause of the Church of God, with other like Absurdities, which accompany the *Papish* Sense that *Maldonate*, a *Lapide*, &c. fasten upon this Scripture.

C H A P. XI.

A prophecy of the kings of Persia and Grecia, 1—4. The leagues and conflicts between the princes of the South and the North, 5—29. The cruelty and wickedness of one King above all the rest, and of other enemies of God's people; the invasion and tyranny of the Romans, 30—45.

*Ch. 5. 31. 1 **A**lso I, in the first year of *Darius the Mede c, even stood to confirm, and to strengthen him.

This first Verse should have been the last Verse of the tenth Chapter, for it pertains to it; and the second Verse of this Chapter should have been the first; which Neglect, those who divided the Scripture into Chapters have been found guilty of more than once. e Thus speaks the Angel to Daniel, because Darius had the Rule of Babylon by the Consent of Cyrus; he settled the Monarchy of the Medes and Persians upon the Ruines of the Babylonian, for the verifying of Prophecies, and for Protection and Preservation of the Church.

2 And now will I shew thee the truth d, behold there shall stand up yet three Kings in Persia e, and the fourth shall be far Richer than they all: and by his strength through his Riches he shall stir up all against the Realm of Grecia f.

d This is that thing which Daniel saith, chap. 10. 1. was revealed unto him, and was true; i. e. plain without any Obscurity, and should suddenly and certainly come to pass. e Which notes their flourishing and Strength; for after them that Monarchy declined. These three are Cyrus, Smerdis, Darius Hystaspis. Others put Cambyfes for Cyrus; others add Xerxes, who is added as the fourth in this same Verse, and made more potent than all the other three, because his Father Darius had gather'd an incredible Mass for him, and he also himself drove the same Trade for six Years together before he made his Expedition against Greece. There were more Kings of Persia besides those four, but they had no Concern with the People of God; but those four had, either in hindring or helping the building of the Temple; and therefore the Angel's Instructions from God to Daniel, was principally touching those four who are mentioned. f He had vast Territories from India to Ethiopia; he had a Navy of 1200 Ships, and an Army of 800000, as Ctesias writes: but Herodotus speaks of a prodigious Army that Xerxes had, little short of five Millions and near an half, 5283000, and all against the Realm of Greece, where he made incredible Havock at Thermopylae and Athens, as the Greek and Latin Histories mention.

*Ch. 8. 4. 3 And a *mighty King shall stand up, that shall rule with great Dominion, and do according to his will g.

g This was Great Alexander the He-goat, who moved with Choler for the Persian Invasion, run down the Ram and stamped on it, and got a Golden Fleece from him by that; and after many Victories he did according to his Will, even what he would without Controulment by any. See Dan. 8. 7, 8.

4 And when he shall stand up, his Kingdom b shall be broken i, and shall be divided toward the four winds of Heaven; and not to his Posterity k, nor according to his Dominion l which he ruled: for his Kingdom shall be pluckt up, even for others besides those m.

b When he is come to his highest, as Monarch of the World, &c. i After he had enjoyed that Title a little while, his Kingdom was broken, as the Text saith. So it was into four pieces, whereof we have spoken, Dan. 7 and 8 Chapters. k But to four of his chief Commanders who should reign in the four Quarters of the World, i. e. in the Countries conquered by Alexander, tho here he only mentions two of them, Egypt and Syria, i. e. the South and the North: Alexander had a Brother named Arrideus, and two Sons, Alexander and Hercules, besides others of his Blood, but the Nobles destroyed them all, and so the whole Race of Alexander was rooted out to fulfil this Prophecy; but judicially for his great Cruelty, Pride and Luxury. l They did not reign as Kings at first, but only as Captains; and as to the extent of their Dominion, it was far less than Alexander's; yea all four fell short of his. m Some lesser Commanders shared several parts of that Empire, as Eumenes, Philotes, with many more, at least ten; as Histories tell us.

5 ¶ And the King of the South shall be strong, and one of his Princes n, and he shall be strong above him, and have Dominion: his Dominion shall be a great Dominion o.

n This King was Ptolemy the Son of Lagus, the first King of Egypt after Alexander, who is brought in because he took Jerusalem by Treachery; for the Angel minds only those Persons and Things which related to the Jews, passing over many things that pertained not to them. o His Riches were great, and his Territories by Land and Sea; for he added Cyprus, Phenicia, Caria, with many other Countries to Egypt, and left all to his Son Ptolemy Philadelphus with an incredible Treasure and an invincible Army. One of his Princes, i. e. either one of these Ptolemies, or Antiochus, or Nicanor, or Seleucus Nicanor, so called for his great Victories, who overcame Demetrius, and added Asia to his Empire; he overcame the King of Thrace, and a King of India, and built many Cities: And Judea lying in the midst of them, was much afflicted by him, and his Antagonists and Allies.

† Heb. shall associate themselves. † Heb. rigbts. 6 And in the end of years they p † shall join themselves together q; for the Kings Daughter of the South shall come to the King of the North to make † an agreement r: but she shall not retain the power of the arm s, neither shall he stand, nor his arm t; but she shall be given up, and they that brought her, and † he that begat her, and he that strengthened her in these times u.

† Heb. whom she brought forth. p i. e. The Successors of those first Kings of Egypt and Syria shall join and make Leagues. q This Confederacy was two several times;

the first Peace was concluded between Ptolemy Lagus and Antiochus Soter. 2. The other (which is here meant) was between Ptolemy Philadelphus and Antiochus Theos the Son of Soter. So Junius and Polanus. r Bernice shall come from Egypt and marry with Antiochus Theos, who was the Son of Antiochus Soter, and Nephew to Seleucus Nicanor, for her Father brought her to Pelusium with an infinite Sum of Gold and Silver for her Dowry. Here was nothing sincere on either side, for each gaped after the other's Kingdom, and covered all with a League and a Marriage; for Antiochus put away his lawful Wife Laodice, by whom he had two Children, that he might take her Sister to Wife. Thus sacred Wedlock and Leagues were violated. s She continued not in Favour and Authority. t For Antiochus now put away Bernice and took Laodice again, for she made away Antiochus by Poison, and set up her Son Seleucus Callinicus in his stead, who slew Bernice. From hence many cruel Wars and Tragedies arose between those two Kings. u See here the miserable Fates of wicked Princes and Courts, where their sinful Politicks most commonly end in their Ruine: for so it did to these two Families, which thing God by his Angel instructs Daniel in, to inform and satisfy him about these wonderful Providences relating to his Church and their Enemies.

7 But out of a branch of her roots shall one stand up in his estate x, which shall come with an Army, and shall enter into the fortress of the King of the North y, and shall deal against them, and shall prevail:

x i. e. Of Bernice shall come Ptolemy Evergetes, who shall be King, and revenge the Wrong done to his Sister. y For he invaded Syria, and took many strong Holds, with a great part of Syria; and he shall prevail, i. e. shall be Conqueror, and destroy Callinicus with his Mother, whose Treachery was hereby repaid.

8 And shall also carry Captives into Egypt their gods, with their Princes and with † their precious Vessels of Silver and of Gold z, and he shall continue moe years than the King of the North a.

z Which with other Vessels amounted to 2500, among which were the Images which Cambyfes long before had carried out of Egypt into Persia, for which good Act the Egyptians called this Ptolemy Evergetes, the Benefactor. a He continued 46 Years, and had subdued all Seleucus his Kingdom, had he not been recalled.

9 So the King of the South shall come into his Kingdom, and shall return into his own land b.

b So he did with a Booty of 40000 Talents of Silver, without fear or danger.

10 But his Sons † shall be stirred up, and shall assemble a multitude of great forces c: and one shall certainly come and overflow, and pass through d: then shall he return, and be stirred up even to his fortress e.

c He means the Sons of the King of the North, i. e. Antiochus, and Seleucus Ceraunus, shall be incited with the Deeds of Ptolemy Evergetes, and his Son Ptolemy Philopater. d He means Antiochus the Great, because the other, viz. Seleucus Ceraunus, is taken off by Poison at the beginning; he shall pass through Syria, and recover what the King of Egypt took from his Father. e i. e. To Raphia at the entering of Egypt, which was check to any Irruptions from Arabia or Idumea, besides many other places. The cause of which Success was partly the Egyptian Kings Luxury, and the Hatred his People had against him for his Cruelty in slaying his Father, Mother and Sister. He was called Philopater ironically and reproachfully.

11 And the King of the South shall be moved with choler f, and shall come forth and fight with him, even with the King of the North: and he shall set forth a great multitude, but the multitude shall be given into his hand.

f Inraged by his Losses, and the Affronts put upon him, fought with Antiochus, and slew 10000 of his Army, and took 4000 Prisoners. So Historians relate of it, Polybius and Strabo.

12 And when he hath taken away the multitude, his heart shall be lifted up g, and he shall cast down many ten thousands; but he shall not be strengthened by it.

g He might have conquer'd and recover'd all again, but he grew proud of his Victory, and returned again to his Luxury. Entering Judea, he entered into the Temple of God at Jerusalem, and the holy Place against the Law; yet tho he cast down many thousands, he was not strengthened by it.

13 For the King of the North shall return, and shall set forth a multitude greater than the former h, and shall certainly come † after certain years with a great Army, and † with much Riches.

h Antiochus the great shall raise great forces, even from Babylon and Media; Philopater being dead, and Ptolemy Epiphanes his Son yet a Child, under whom gaskades a dissolute proud person hated of all, governed Egypt as his Viceroy.

14 And in those times there shall many stand up against the King of the South i: also † the robbers of thy People shall exalt themselves to establish the Vision, but they shall fall.

i i. e. Many of the Grecians, Arabians, Edomites, &c. and some add, many of the profane Apostate Jews shall joyn with the rest for plunder and spoil, whereby they fulfill what was foretold of them by Moses and the Prophets.

15 So the King of the North shall come k, and cast up a mount, and take † the most fenced Cities, and the arms of the South shall not withstand, neither † his chosen People, neither shall there be any strength to withstand.

k Antiochus.

k Antiochus Magnus shall march on irresistibly and victoriously, besieging, and taking fenced Cities, and strong Holds, as *Sidon, Samaria, &c.* nor shall all the Power of *Egypt* withstand him.

16 But he that cometh against him *l*, shall do according to his own will, and none shall stand before him: and he shall stand in the || + glorious land *m* which by his hand shall be consumed.

Or, good-ly land. *† Heb. the land of ornaments.* *l i. e. Antiochus shall do after his own Will,* as he listeth without Controll, *m i. e. Judea.* The word may be rendred *pleasant, desirable, noble,* Dan. 8. 9. Antiochus held all *Judea*, the *Jews* not opposing, and with the Provision and Product of it maintained his Army; *Josephus.* And to win them to his side from the *Egyptians*, he gave them Liberties as to their Religion, encouraging their Sacrifices, and easing their Taxes. For so *Josephus* translates *כָּלֵךְ בְּמַלְכוּתוֹ*, to consummate and make perfect, and not to consume, as some render it; and thus the 70 likewise.

17 He shall also set his face to enter with the strength of his whole kingdom *n*, and || upright ones with him *o*: thus shall he do, and he shall give him the daughter of women *p* + corrupting her: but she shall not stand on his side *q*, neither be for him.

Or, much upright-ness, or equal conditions. *† Heb. so corrupt.* *n* He shall use all the Force and Fraud he can to master *Egypt*, and ingross it to himself, because *Ptolemy* was then young, and not able to match him. *o i. e.* Many of the Religious *Jews* joined with him, *Numb. 23. 10.* called *Righteous* in opposition to the rest of his Army, which was composed of Idolators, and a profane Rabble of rude Heathens. *p i. e.* Antiochus shall give *Cleopatra* his Daughter which was young, to young *Ptolemy*; called the *Daughter of Women* for her Beauty and rare Parts, which she afterwards discovered, and gave in Dowry with her *Coele Syria, Phenice and Judea*, dividing the Tribute and Revenues between them, (as *Saul* gave *Michal* to *David* to be a Snare to her Husband, to betray him, and destroy him.) *q* But she stuck to her Husband's Interest, and not her Father's.

18 After this shall he turn his face unto the Isles, and shall take many *r*: but a prince + for his own behalf shall cause + the reproach offered by him to cease *s*; without his own reproach he shall cause it to turn upon him.

† Heb. for him. *† Heb. his reproach.* *r i. e.* The Isles and Sea-Coasts of that part of the *Mediterranean* and *Aegean* Sea, as *Cyprus, Rhodes, &c.* also *Asia* the less, with the *Grecian* Coasts, for the *Hebrews* call Countries bordering on the Sea, *Isles*; particularly *Greece* and *Italy*. The meaning is, that this *Antiochus* craftily desisted for a time from his Enterprize against *Egypt* for fear of the *Romans*; and dissembling with them both, presumed he should outwit them all, and therefore persuaded as many of the *Greeks* as he could, to take part with them against the *Romans*, slighting and reviling them. *s i. e.* A brave *Roman* Ambassador, and Commanders sent by the *Roman* Senate, viz. *Asinius*, and chiefly *Scipio*, beat *Antiochus* at his own Weapons of Power and Policy, and turned the Reproach upon his own Head; for they fell upon him, because *Ptolemy* required Help of them, who was besieged by *Antiochus*: they raised the Siege, and recovered all that he had gotten from them; for the *Romans* were dexterous in protecting their *Allies*, and in retorting Indignities and Affronts offer'd them by Incroachers and Oppressors.

19 Then he shall turn his face towards the fort of his own land *t*: but he shall stumble and fall, and not be found.

t Being beaten in Battle by *Scipio*, with 30000 *Romans*, he himself having 70000; and rejecting the Counsel of *Hannibal*, he yielded upon dishonourable Terms to deliver his Ships and Elephants to the *Romans*, and all the Places he had taken from them, which turned to his Disgrace: Then he turned his Face homeward, and was made to be content with the narrow Limits of the remotest Corner of his Kingdom; and tho' he sported himself with his Retirement, yet was he not in safety so, but was slain, when he sought to enrich himself by the Sacrilegious Spoils of the Temple. Thus *Antiochus* called *Magnus* came to nothing.

20 Then shall stand up in his estate + a raiser of taxes *u* in the glory of the kingdom; but within few days he shall be destroyed *x*, neither in + anger, nor in battle *y*.

† Heb. one that causeth an ex-actor to pass over. *† Heb.angers.* *u* This was *Seleucus Philopator*, a very covetous Griper, who peeled his Subjects; who being told by his Friends, this would alienate his Friends from him, answer'd, Money was his best Friend, and therefore spared not to rob the Temple, for which cause he sent *Heliodorus* to rife that Treasury. *2 Mac. 3. 7.* therefore said to raise Taxes in the Glory of the Kingdom. *x* For he lived not out the third part of his Father's Reign. *y* Not by open force, but by Poison or secret Wiles, and Treachery of *Heliodorus*; as some write of him. The Seed of Evil Doers are never renowned in Life or Death.

21 And in his estate shall stand up a vile person *z*, to whom they shall not give the honour of the Kingdom *a*; but he shall come in peaceably, and obtain the Kingdom by flatteries.

z Antiochus called *Epiphanes i. e.* illustrious; thus he was called by his Flatterers and Admirers: but the People of God accounted him contrary, *i. e.* infamous, base, treacherous, barbarous, such were his Manners; and accordingly the Angel calls him here a vile Person, the Type of *Antichrist*, and may more properly be called *Epimanes*, a mad Persecutor. *a i. e.* Neither Peers nor People: nor was he the Heir, but his Nephew, or Brother *Philopator's* Son; but he cheated him of the Kingdom, and crept in by Flatteries, *i. e.* he was a great Flatterer of the *Romans*, as well as of his People, till he gat up and shut out *Demetrius* the Son of *Seleucus*. So vile a Flatterer was he, that he would bathe in the same Bath with mean People, to make them believe he was good-natured, and not proud. He soothed and courted the Nobles with much Kindness and Presents, and said he was but Guardian to his Brother's Son the Heir, till he destroy'd him.

Voll. II.

22 And with the arms of a flood shall they be overflown from before him *b*, and shall be broken; yea, also the prince of the covenant *c*.

b i. e. The *Egyptian* Force shall be overcome near *Pelufum*, where they fell by the power of *Antiochus*, with a great Slaughter, and it was near the River *Nilus*, to which the Holy Ghost alludes here by the Phrase, *Arms of a Flood.* *c i. e.* The High Priest with his Place and Honour, for he put out *Onias*, and set up in his stead *Jafon* his Brother, ambitious of that Honour. Thus he opposed the People and Worship of God, with the same Stratagems as he did the King of *Egypt*.

23 And after the league made with him, he shall work deceitfully *d*; for he shall come up, and shall become strong with a small people.

d For he made a League with *Egypt*, and came with a few in comparison, (but they were chosen Men) and he took the Passes and set Garisons, and put all in subjection to him.

24 He shall enter || peaceably even upon the fattest places of the province *e*, and he shall do that which his Fathers have not done, nor his Fathers Fathers; he shall scatter among them the prey and spoil, and riches: yea, and he shall + forecast his devices against the strongholds *f*, even for a time *g*.

Or, into the peaceable and fat &c. *† Heb. think his thoughts.* *e* He shall come in upon the *Egyptians* under pretence of Peace, and in time of Peace, to a secure People in a plentiful and delicious Country, and among a Mass of Treasures, which the Kings successively had heaped up, the greatest part of which this *Antiochus* took and distributed among his chiefest Confidants, whereby he obliged them the faster to him, for he was large-hearted and liberal. He did herein (saith the Text) what his Fathers had not done; the Kings of *Syria* before him could never attain to this Success over *Egypt*, as he did. *f i. e.* Having succeeded thus far in the lesser Places of the Country, he shall proceed to the most important Citties and Places of greatest strength in that Kingdom. *g* That is, till God put a stop to his Career, for he held *Egypt* not long. The *Egyptians* found means to deliver themselves from his Yoke when their King grew to riper Years, yet against this did *Antiochus* fore-cast his Devices, as saith the Text.

25 And he shall stir up his Power and his Courage against the King of the South with a great Army *b*, and the King of the South shall be stirred up to battle with a very great and mighty Army *i*; but he shall not stand: for they shall forecast Devices against him *k*.

b Antiochus *Epiphanes* being emboldned by his former Successes, shall wage War against *Ptolemy* King of *Egypt*, with all his Might, and with open Force. *i* being exasperated against *Antiochus*. *k* He might have prospered if he had not been betrayed by *Eulaeus, Leneus*, and the rest of his Nobles being corrupted by *Antiochus*.

26 Yea, they that feed of the Portion of his meat shall destroy him *l*, and his Army shall overflow: and many shall fall down slain.

l His most familiar Friends and Confidants shall be false and treacherous to him, for he shall be overthrown with a great Slaughter, as when *Nilus* overflows the Country; for there was the Battle between *Mount Casius* and *Pelufum*.

27 And both these kings + hearts shall be to do mischief, and they shall speak lies at one table *m*; but it shall not prosper *n*: for yet the end shall be at the time appointed *o*.

† Heb. their hearts. *m* They shall meet under pretence of Peace, but with treacherous Intentions on both sides; they both plaid the Gipsies with each others at *Memphus*, where *Ptolemy* invited *Antiochus* to a Feast. These Interviews of Neighbour-Kings jealous one of another, have ever proved fatal; tho' under the smoothest Promises. *n* For neither shall *Antiochus* gain *Egypt* by all his Artifice, nor *Ptolemy* *Syria*. *o* Viz. By the Lord, whose Purpose and Counsel shall stand, whatever the Devices of Mens Hearts are.

28 Then shall he return into his land with great Riches *p*, and his Heart shall be against the holy covenant *q*: and he shall do exploits, and return to his own land *r*.

p Antiochus shall depart with his Booty gotten in *Egypt*, into his Kingdom of *Syria*, and be content with the Bounds of that, leaving *Egypt* behind him. *q* Against the Law and Covenant of God, with the People that worshipped God according to his Rule and Will. *r* He shall greatly afflict and vex the People of God, yet was it a Mercy they had this warning of this sore Trial. Antiochus was a fit Instrument of the Devil for this Work, being Rich and Proud, and thought he might take this in his way: God permitting his Horn to puff and gore, for his People's Sins, and for a preparation to his own Ruine.

29 At the time appointed he shall return, and come toward the south *s*, but it shall not be as the former, or as the latter *t*.

s i. e. *Egypt* to fight against *Ptolemy* and his Wife *Cleopatra*, Sister to *Antiochus*. *t* This shall not be so prosperous as the two former Expeditions, but shall fail of his Victory and Booty.

30 ¶ For the ships of Chittim shall come against him *u*: therefore he shall be grieved and return, and have indignation against the holy covenant *x*: so shall he do, he shall even return, and have intelligence with them that forsake the Holy covenant.

u i. e. The *Romans* out of *Italy*, and Parts of the *Archipelago* under them, shall come with Force, and they shall vex and afflict him; for the *Romans* had Harbours for their Ship and Gallies in *Cilicia, Macedonia*, and other parts of those Coasts; whereby after they had subdued *Greece*, they pursued *Antiochus* in *Asia*, and sent into *Egypt* to prevent his going into *Alexandria*, *Liv. 45.* This grieved and fretted

him: For when he lingred and framed Excuses, *Popilius* the *Roman* Ambassador made a Circle about him with his Rod, commanding he should not stir thence till he gave him a positive present Answer; by which, fore against his Will, he was fain to pack away out of *Egypt*, and withdraw his Garions and Navy thence. This made his Heart boil with Rancor, which he spit out all against the *Jews*, therefore it's said, *he shall*, &c. * Especially being solicited to it by *Fylon* first, and *Menelaus* after, who were Apostates, and Betrayers of their Brethren, and the true Worship of God, 2 *Mac.* 4. 26, 27, &c. because *Onias* was in Power: this they envied, therefore went to *Antiochus*.

* Ch. 8. 11. 31 And arms shall stand on his part *y*, and * they shall pollute the sanctuary * of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate *z*.

* Ch. 8. 11. 31 And arms shall stand on his part *y*, and * they shall pollute the sanctuary * of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate *z*. *y* i. e. *Antiochus* shall come with armed Power to assist the Deserters, and force the faithful *Jews* by his Garions. *z* He polluted the Sanctuary by taking away the Holy Vessels, and forbidding the publick Worship, but he added a third Pollution, by setting up in the Temple the Abomination of Desolation, i. e. the abominable Idol of *Jupiter Olympius*, with many more, 1 *Mac.* 1. 21, 22, 23, 24, 41, to the end. 2 *Mac.* 5. 24.

* Or, *Antiochus* shall he corrupt by flatteries *a*: but the people that know their God, shall be strong, and do exploits *b*.

* Or, *Antiochus* shall he corrupt by flatteries *a*: but the people that know their God, shall be strong, and do exploits *b*. *a* by Gifts, Performments and Promises, he drew away great Multitudes of this wretched People of *Judea*, always bent to Backliding, to his idolatrical and heathenish Practices and Interest. *b* They that adhere to the true Worship of God, and are zealous for it, shall scorn *Antiochus's* Gifts, and abhor his Ways, and defy his Force, not loving their Lives to the Death; as you have many Instances, 1 *Mac.* 1. 62, 69. 2 *Mac.* ch. 5, 6, 7, 8. and also how *Judas Maccabeus* and his few Followers did Exploits against *Nicanor* and others.

* Ch. 8. 26. & 10. 14. 33 And they that understand among the People, shall instruct many *c*: yet they shall fall by the sword, and by flame, by captivity, and by spoil many * days *d*.

* Ch. 8. 26. & 10. 14. 33 And they that understand among the People, shall instruct many *c*: yet they shall fall by the sword, and by flame, by captivity, and by spoil many * days *d*. *c* Such as *Elezar*, that old Scribe, 2 *Mac.* 6. 18. and some others learned in the Laws of God, and holy in Heart and Life, shall instruct many in the righteous ways of God, and retain them from Apostacy when others fall off. *d* Many of the People shall fall, yea of their pious and learned Teachers, as well as their Disciples, 1 *Mac.* 1. 52, 66. 2 *Mac.* 6.

* Ch. 8. 26. & 10. 14. 34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries *e*.

* Ch. 8. 26. & 10. 14. 34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries *e*. *e* i. e. God in their Affliction, when it is great, wherein he never leaves himself without Witness, shall raise up some Succour to be Witnesses to this Truth, to vindicate his Honour, and save his People from utter Destruction, viz. by the *Maccabees*. Read what *Mattithias* and his Sons did at *Madin*, (1 *Mac.* 2. read the Chapter) who would not be flattered out of their Religion.

* Ch. 12. 10. 35 And some of them of understanding shall * fall, to try * them *f*, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed *g*.

* Ch. 12. 10. 35 And some of them of understanding shall * fall, to try * them *f*, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed *g*. We see hereby that the best of Men have some Dross, which makes Afflictions, yea fiery Trials, necessary for them; for the word signifies all kind of Examination and Trial, either as *Founders* try Metals to purge them, or as *Corn* is winnowed to cleanse it from Chaff, or as *Fullers* that wash and scour to take out spots, *Mil.* 3. 1, 2, 3. *g* Now mark, here the Spirit of God seems to slide into the *Roman* Monarchy, for this began in the Reign of *Antiochus*, so that he did begin that which the *Romans* afterward in Troops of time acted more highly against the *Jews* and *Chilians* too. For *Antiochus* is made by all a Type of *Antichrist*, as *Madonate* confelleth. And thus you find the Prophets, and our Saviour too, intermixing History and Prophecy. *David* brings in Christ, *Psal.* 72. 8. when the rest is spoken of *Solomon*. So *Psal.* 6. 14, 49, 54, and 65. So our Saviour speaking of the Temple, speaks with it of the end of the World: and thus the end of this Chapter is clearly of *Antichrist*, and this Prophecy of *Daniel* endeth with the World's end. Therefore *Antiochus* is a Type of *Antichrist*, in his Pride, Covetousness, Cruelty, and Cruelty against the People of God, and Blasphemies and Idolatries, to the Reproach of Christ. Therefore it is here added, because it is yet for the time appointed.

* Ch. 7. 8. & 8. 25. 36 And the king *b* shall do according to his will *i*, and he shall exalt himself, and magnify himself above every god, and * shall speak marvellous things against the God of gods *k*, and shall prosper till the indignation be accomplished *l*: for that that is determined, shall be done *m*.

* Ch. 7. 8. & 8. 25. 36 And the king *b* shall do according to his will *i*, and he shall exalt himself, and magnify himself above every god, and * shall speak marvellous things against the God of gods *k*, and shall prosper till the indignation be accomplished *l*: for that that is determined, shall be done *m*. *b* The King, i. e. the *Roman* Government, whether by the Senate, or by *Emperors*, or by the Bishop of *Rome*, who shall drive out the Imperial Power not only from *Rome*, but from *Italy*, and all the *Western* Empire as far as he could, by striking in with the barbarous Nations that invaded it, who are called *ten Kings*. Read for all this *Rev.* 17. 10, 11, 12, 13. as all the seven or eight Governments of *Rome* are called *Horns*, and the *Horns* *Apoc.* ver. 12, 11. The Sum is this, though it is granted some of these things are applicable to *Antiochus*, yet the Angel speaks of him here and henceforward but by the by, and very lightly: His main Scope is *Antichrist*, as will appear in the Interpretation. *i* *Antiochus* did according to his Will: he shall be a bitrary in his Actions, notwithstanding any Checks of divine and humane Laws. The Cause follows. *k* This is true of the *Romans*, who would doir what they please, and defy it or ungod it. Most true of the Persecutors of Christ and Christians in the time of the *Emperours*, but most notoriously of the *Papal* *Antichrist*. See how this agrees with that Prophecy, 2 *Thess.* 2. 3, 4, to *ver.* 10. *Rev.* 17. 3. *l* Then shall *Antichrist* continue long and prevail. Read for this, *Rev.* 12. *p. r. iorum.* *m* That which God hath decreed to be done by him against the saints shall be done, and that which God hath purposed to be done upon him, shall be executed also to his Destruction.

37 Neither shall he regard the God of his fathers *n*, nor the desire of Women *o*, nor regard any god: for he shall magnify himself above all.

n He shall so far degenerate from the Rule of Christ, and from Primitive Christianity, that he shall be the Head of that Apostacy, 1 *Tim.* 4. 1. 2 *Thess.* 2. 3. mark those Places, the first whereof is fully opened by Mr. *Joseph Mede*, in his Doctrine of Demons; the other by Bishop *Fewel* in his Comment on that Place. *o* i. e. the Desire of Wiving, i. e. forbidding to marry, forbidding Priests Marriage.

38 But in his estate shall he honour the God of *p* forces *q*: and a god whom his fathers knew not, shall he honour with Gold, and Silver, and with precious stones, and *r* pleasant things.

p *Mauzzim*, of Strengths or strongs Holds. The *Phoenicians* worshipped *Mars* the God of Wars, which *Antiochus* did worship: but we are come to the *Romans*; and though many have conjectured several Senses of this מַזְזִים translated God of Forces, yet none comes nearer than Mr. *Mede*, who interprets it of Demons or titular Gods, which the *Romans* should worship with Christ, supposing them to be Angels or Saints. This is not to be thought a novel Opinion, for many of the Fathers say, that this *Mauzzim* is the Idol that *Antichrist* should worship. So the Meaning is, That in Christ's Seat or Place, the Temple, they should worship Saints and Angels with Christ, as the Preposition *q* imports, together with Christ; Which it's notorious they do. That which made this Place obscure, was, that Men generally took this strange God for an Idol; for indeed the *Jews* call the Gentiles Gods *so*; and so doth V. T. often, because they are foreign to the true God, which was their God; but the true God was foreign and strange to the *Romans*, because their Gods were Idols. Therefore the Philosophers called Christ *ἑνὸν δαίμόνιον*, a strange God. This God they should honour with Gold and Silver, and precious Stones; The Vulgar translates *Mauzzim* Protector, and we know too well how the Romanists adorn the Churches and Shrines of these their Patrons and titular Saints, *Psal.* 27. 1. and 28. 8. and 31. 3. And the Fathers sometimes fatally hit upon this Expression at the first setting and honouring of *Martyrs*, calling them strong Holds, and strong Towers of Defence, but the Council of *Constantinople* called the them Devil's strong-Holds. Thus they called their Images also.

39 Thus shall he do in the *r* most strong holds with a strange god *q*, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the Land for *r* gain *r*.

q A Confirmation and Ingemination of what he said before: He shall use all Art and Authority to propagate this idolatrous Worship. *r* We have laid by the Interpretation of these things of *Antiochus*, though *Polanus*, *Justin*, and others, apply all to him; but the Angel speaks of the *Romans*, and it's plainly verified of *Antichrist*, who did not only take upon him to dispose of Kingdoms and Provinces by usurped Power, for his Profit, drawing incredible Masses of Money from them, but upon a pretended religious Account, appointing tutelar Saints over them.

40 And at the time of the end shall the King of the South pass at him *s*, and the King of the North shall come against him like a whirlwind with Chariots, and with Horsemen, and with many Ships, and he shall enter into the countries, and shall overflow and pass over *t*.

s In the last times towards the end of the World, for it cannot be true of *Antiochus*, who died the 11th Year of his Reign, and these things are joined to the last Resurrection, ch. 12. 2. Therefore some understand the *Turk* and *Saracen*, who is without the Church, as *Antichrist* before mentioned sat in the Temple; he extending his Dominions into *Asia* and *Africa*, will be a great stop to *Antichrist's* Proceedings and Inroachments. *t* i. e. The *Turk* from the North shall invade, and run down the *Saracen*; *Mede*.

41 He shall enter also into the *u* glorious land, and many countreys shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon *u*.

u When the *Turk* should subdue *Judea*, those People of *Edom*, *Moab* and *Ammon*, shall be left, because all along to this day these *Arabians* live partly by Robberies, and partly by *Turkish* Salaries, to secure their *Caravans*. These shall live, and not be overthrown by *Mahometans*.

42 He shall *v* stretch forth his hand also upon the countreys, and the land of Egypt shall not escape *x*.

x Though *Egypt* (and the adjacent Countries) long stood out under the *Mamluks*, yet was forced to submit to the *Ottoman* Empire, Anno 1517.

43 But he shall have power over the treasures of Gold and of Silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps *y*.

y i. e. The Parts westward from *Egypt* along the *Barbary*-Coast, and *Ethiopia*, not the *Abyssines*, but *Arabia*.

44 But Tidings out of the East, and out of the North shall trouble him *z*: therefore he shall go forth with great fury to destroy, and utterly to make away many.

z The Christian Princes of the North, and the dispersed *Israelites*, and the *Jews* carried captive into the North, *Jer.* 16. 14, 15. called also Kings of the East, shall come and trouble him; and all his Power shall not be able to withstand. See *Rev.* 16. 12.

45 And he shall plant the Tabernacles of his Palace between the Seas *a* in the *u* glorious holy Mountain; yet he shall come to his end, and none shall help him.

a The *Euxine*, and *Mediterranean*, at *Constantinople*, and even to the Red Sea, in the glorious holy Mountain in the Church of Christ eastern, the *Turk*. Or in the Western Seas, *Mediterranean* and *Adriatick*, so of the Pope, reaching to the Western Ocean; both *Antichrists*, one without, and the other within the Temple of God.

C H A P. XII.

Michael delivereth God's People from their long troubles, 1—4. Daniel desireth to know the time: the Angel informeth him; but he understands it not, 5—11. A promise to him that waiteth, 12.

1. **AND** at that time shall Michael stand up, the great Prince which standeth for the Children of thy People *b*, and there shall be a time of trouble, such as never was since there was a Nation, *even* to that same time: And at that time thy People shall be delivered, every one that shall be found written *c* * in the Book.

a Many interpret this of the Heat of Antiochus his Persecution, but their Arguments are not cogent; but the meaning is this; As after the Death of Antiochus the Jews had some Deliverance and Respite, so there will be yet a more famous Deliverance to the People of God when Michael your Prince, i. e. Messiah the Prince, shall signally appear for your Salvation. He is called the great Prince, but these Words in their Contexture refer not to the Times of Antiochus, but to Antichrist, and to that Part of them which are the last Part. Yet I think the truest Meaning is to interpret these Words, *at that time*, of all the time of Christ, from his first coming to the last. These all are the last times wherein God spake to us by his Son, Heb. 1. 1, 2, 3. to which the Name Michael answers well, i. e. who is like God; which notes his Equality with God, Phil. 2. 6. It was necessary Christ should now appear as a Prince to comfort his People against the Oppression of Herod, and the Romans, by bringing in a glorious Salvation, which should wholly free the Elect Israel of God from the Roman Yoke, both under the persecuting Emperors, and under Antichrist. *c* Thus this Election is called, by a Metaphor usual in Scripture, and drawn from the Usage of Men in many cases, namely, writing some select Mens Names in a Book; shewing that this Salvation shall not be National, neither to Jews nor any Gentile Nation, but only a gathering together of the Elect of God, which are scattered abroad; called therefore a Remnant, Rom. 9.

2 And many of them that sleep in the Dust of the Earth shall awake, * some to everlasting Life, and some to Shame and everlasting Contempt *c*.

a So enamour'd are some of their Notions, though found false and ill-grounded, that they will pertinaciously hold them, and seek still to prove one Absurdity from another, as Grotius doth here, still expounding all of Antiochus, and so makes this Resurrection Metaphorical, and not the real ultimate one; whereas the most learned Jews themselves are against him, as the late Manasseh Ben Israel, in his Book de Resurrectione.

3 And they that be wise shall * shine as the brightness of the Firmament *d*, and they that turn many to righteousness *e*, as the Stars for ever and ever *f*.

a Here the Faithful are called wise, i. e. to Salvation, and so these two Members include Teachers, and Disciples that are truly taught the way of Salvation, i. e. such as are taught of God to learn Christ as the Truth is in Jesus, John 6. 45. Eph. 4. 21. *c* They that teach true Justification by the Righteousness of Christ imputed, which is the Sum of the Gospel, and express it by righteous Walking, they shall have high Degrees of Glory. *f* By being diligent and faithful Instruments of the Lord's Hand (by the Word of God, and a holy Example) of the Conversion of Souls from an evil State, from an evil Heart, and from an evil Life, unto God, they shall shine, not in Fame for a long time, as Grotius lamely renders it, but for ever and ever in heavenly Glory, as the Words import.

4 * But thou, O Daniel, shut up the Words, and seal the Book *even* to the time of the end *g*: many shall run to and fro *h*, and Knowledge shall be increased *i*.

a By these Words the Angel doth not forbid all Knowledge of the things here foretold, for whatsoever is written is written for our Learning; but the Meaning is, 1. That Daniel must take notice of the special Favour of God to him, to make so great Discoveries of the Divine Secrets. 2. That they were intrusted with him, that thereby he might see the Force and Fruit of his Humiliation and fervent Prayer. 3. That he should suppress and lay up these things for the support of the Godly in their future deep Afflictions. 4. That God would never utterly forsake his People, though their Sins justly provoked his heavy Hand upon them. 5. That these things be kept from the Profane, who would make an evil Use of them. 6. The Book was commanded to be sealed, because it would be long ere the Words would be all fulfilled, whereas those that were shortly to be fulfilled were forbidden to be sealed; see 2 Chron. 21. 12. Jer. 36. 2. Rev. 22. 10. *b* They shall diligently inquire and search these Prophecies concerning the Fates of the Church, and shall see and admire both the Providence and Providence of God concerning things to come; they shall know Signs of the Times, and wait upon God in the way of his Judgments; see Psal. 77. 5, 6, 7. Isa. 26. 8. 1 Pet. 1. 10, 11, 12. The miserable Jews pervert this Scripture, and forbid the People by dire Threatnings to Calculate Times; namely, lest they find thereby that Jesus Christ is the true Messiah. Thus are they wilfully and judiciously blinded, Acts 28. 26. Rom. 11. 8. *i* He means chiefly in Gospel times, which came by the Preaching of Christ, and searching the Scriptures about it.

5 Then I Daniel looked and behold, there stood other two *k*, the one on this side of the Bank of the River, and the other on that side of the Bank of the River.

k Two Angels waiting and ministering on Christ to observe his Commands, by the Banks of the River Tigris or Hiddekel, where this new Vision was.

6 And one said to the Man clothed in * Linen *l*, which was upon the Waters of the River, How long shall it be to the end of these Wonders *m*?

l To Michael, ch. 10. 5. Christ who seemed to stand between the Banks, i. e. in the Air above the Waters, or upon them, Matth. 14. 25. upon many People, say some, Rev. 10. 2. *m* The Angels themselves

inquire into these things, for they do not know all, yea they are ignorant of many things, Matth. 24. 36. Eph. 3. 10.

7 And I heard the Man clothed in Linen, which was upon the waters of the river, when he * held up his right hand and his left hand unto heaven *n*, and swore *o*, by him that liveth for ever *o*, that it shall be for a time, times, and || an half *p*: and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished *q*.

n Here he calls God to witness the Truth of this thing; many Reasons are given by sundry Expositors of it, why he held up both Hands to Heaven. 1. For the more sure and solemn confirmation of it. 2. To denote the Unchangeableness of God's Decrees both for Good to the Church, and for evil to our Enemies. *o* By God the Father, that liveth for ever, to shew the Eternal God that decreed it only knew, and would bring it to pass, that he only is Master of the Times, Acts 1. 7. *p* It shall be for a long time and yet a definite Time. Some will have all this to be and end in Antiochus's time, but we have proved before, that this is a great Mistake, and the Text and this Chapter disprove that Conception. *q* Which reacheth to the calling of the Jews upon the Destruction of Antichrist, for till he be down the Church will suffer, and will not be up, which will fall out upon the pouring out the sixth Vial, and after, Rev. 16. 17, &c. and the seventh Vial; then all is finished, ver. 17. See also 2 Thess. 2. 3. The Judgment of Christ will not come, till the Man of Sin come and fall.

8 And I heard, but I understood not: then said I, O my LORD, what shall be the end of these things *r*? *r* i. e. What is the Meaning of all this, of the Times, Time and half, when they begin and end, and when the Enemies of the Churches, and the Sufferings of the Church shall have their end?

9 And he said, Go thy way, Daniel: for * the words * are closed up, and sealed till the time of the end *s*.

s They shall not be clearly understood till the event make them good: see ver. 4. of this Chapter, and Chap. 8. 26. God is choice in keeping the Keys of Time at his own Girdle, Acts 1. 7.

10 * Many shall be purified and made white and * tried: but the wicked shall do wickedly: and none of the wicked shall understand, but the wise shall understand *t*.

t Of this purging and purifying you heard afore, ch. 11. 35. the Meaning is, the great Afflictions of the Church are to prepare them, by taking away their Filth, for the Bridegroom: as Gold and Silver are tried and refined. *u* The Wicked shall be blinded, they know not what they do, viz. they shall not be bettered by the Word or Rod, or any Warnings of God, but be hardened to their Ruine; but the Godly shall be taught of God to understand the ways of God's Providence, foretold by the Prophets: for this is it they are always minded of, and commended for, particularly in this kind of Wisdom; 1. Because it is obscure. 2. Because they are concerned greatly to know their safety, and God's Honour lies in it.

11 And from the time that * the daily sacrifice shall be taken away *, and * the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

u Ch. 8. 11. *v* Ch. 11. *w* Heb. 10. *x* Or, abomination, &c. *y* Or, after his death.

12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days *x*.

x These Days are either natural Days, and properly so called, and so the Times of Antiochus are hereby noted. Or, 2. Prophetical Days, a Day for a Year, Ezek. 4. 6. and thus 1290 Days are 42 Months, which if we multiply at 30 Days to the Month, make the Sum 1290. Here many learn'd Expositors fall in together to that Opinion of Calculating these Years by Days, beginning the 1290 Days from the profaning of the Temple, to the Letter of King Antiochus to the Jews, 2 Macc. 11. 27. and so make them to end exactly then: and concerning the Abomination of Desolation, whereof see what is said, Dan. 7. 25. and 8. 14. & 9. 25. being the Epochs from Antiochus's coming, who was called the Prince of Abominations, or from the Worship of God forbidden by Antiochus; and at last restor'd by Judas Maccabeus, and confirmed by Antiochus? from thence to the Death of Antiochus are 45 Days, which added to 1290 make 1335. But this is a false Account and contrary to the Scope of this Place, and to History and Chronology, which the Learned Joseph Mede hath proved at large, lib. oper. III. p. 882. The Jews make these Days to end at the Coming of Christ; but they are uncertain when to begin their Reckoning, and so have been often and grossly deceived. Sound Christians refer it to the second coming of Christ: Mr. Mede makes the chief Revelation of Antichrist to be in 1223. the latter Number of 1335. ends in Anno Christi 1168. and so the Type of Antichrist, which is Antiochus Epiphanes, leads us by the Hand to the Revelation of Antichrist, which fell out An. 1106, to An. 1120. between which time the Papal Power was highly mounted, the Church greatly persecuted, after that great Numbers of them had separated from the Abominations of Rome. openly declaring it to be Antichristian; I therefore the Angel saith, the Saints by their Trials shall be purified and made white, that is by those cruel Persecutions which beset them from their ignorant and enraged Enemies, who went on to do wickedly, and did not understand. How this is further cleared, and why the Angel makes use of the Roman Supputation in this Case, namely, by Indications, and how it answers, and resolves the Case, see in the forecited Author.

13 But go thy way till the end be *y*: || for thou shalt rest, and stand in thy lot at the end of the days *z*.

y q. d. I have revealed to thee so much of these things as I had in Commission, that thou and thy People should be prepared for the sufferings which will come upon them, and yet not without Hope of a glorious deliverance. *z* In which Hope thou shalt die, and rest from fear or feeling of trouble, till the Resurrection of the Just, to the Joys of another World. Which some make to be here, after all Enemies are destroyed, at least to begin here, and to be consummated in Heaven eternally; comparing this with Rev. 19. 20, 21.